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# The CHRISTIAN CENTURY

## A Journal of Religion

## What Should the Preacher Preach?

*By Ernest Fremont Tittle*

## Mr. Root's Futile Mission

## The Warrior Passes

*Editorials*

## April Survey of Books

New Volumes Seen Through the Eyes of
H. J. Cadbury, S. V. McCasland,
W. E. Garrison, W. P. Lemon,
Edgar DeWitt Jones
and Others

**Fifteen Cents a Copy — April 4, 1929 — Four Dollars a Year**

# The CHRISTIAN CENTURY

April 4, 1929

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## Peace

*Dr. Garrison, reporting on the symposium* edited by Kirby Page, says that Norman Thomas doesn't think that the churches are very vitally engaged in the crusade for world peace. One is bound to respect Mr. Thomas' views on that matter, for it was as a clergyman that he faced the storm of popular disapproval which fell on the conscientious objectors of 1917. But after reading through this single issue of this single journal, I am convinced that Dr. Garrison is justified in his belief that more has happened to church thinking on this subject in the last ten years than Mr. Thomas is aware of.

*It really is astonishing how many of the streams* of church thought and concern are flowing into this main river of activity these days. Here, for example, I find two leading editorials on utterly different themes, yet both reduce finally to the struggle to establish peace. Back of the Centralia tragedy—and what stark tragedy that is!—is another phase of the effort to escape from the war psychosis. Back of the dispute between Dr. Tittle and the "world's greatest newspaper" is another aspect of the same struggle.

*Then one passes into the news section, and im-* mediately comes upon the milestone findings of the Columbus conference—again, the churches determined to win peace. By the way, I was keenly interested as I read those findings to discover that the churches have "arrived" at last at the exact position on the subject of chaplaincies which The Christian Century was so plentifully belabored for advising them to take three or four years ago. And what is it that makes our grief at the passing of Studdert-Kennedy so poignant save that we believed he had a still greater contribution to make to our warfare against war?

*Make no mistake, Mr. Thomas and all other* doubters, the church is really aroused to its responsibility for peace.

THE FIRST READER.

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# EDITORIAL

A NEW METHOD of program-making is exhibited in the program for the twenty-sixth annual convention of the Religious Education association which is meeting in Des Moines, Iowa, April 3-5. Set speeches are few. The bulk of the program consists of discussions of topics, each analyzed into a brief syllabus, and for the most part the discussions center about the presentation of the results of experience and experiment in the several fields. The general topic is "Character Building a Community Responsibility." Subdivisions of this theme include problems of individual adjustment, and the functions of family, public schools, church, college and university, library and press, in the total scheme of character training. Under each of these heads it is planned to have the speakers tell what they have done or seen, rather than merely what they think. This is an interesting and praiseworthy application of scientific procedure to an area that has too long been dominated by the a priori method. It is not necessary to assume that the results of experimentation in this field can be checked, tabulated and assembled with the same precision as in the case of chemistry or physics, but the facts about processes which involve and affect human nature are as factual as those which have to do with atoms or ether waves.

## A Program that Deals With Experience

## Mexico's Rebellion Drags On

THE passing of another week finds the revolt in Mexico still under way. Forces under General Escobar, operating in the north, have been forced to evacuate Torreon, and it seems unlikely that they will be able at any time to oppose effectually the advance of the federal troops led by General Calles. In the meantime, however, another group of insurrectos, led by General Iturbe, have descended on the important west coast port of Mazatlan, and for a time seemed about to capture it. As this issue goes to press it looks as though the federals had succeeded in warding off this attack, and that the rebel forces in the state of Sinaloa would soon be in retreat before government troops. The rebellion may drag along for some weeks yet, for the Mexican terrain offers infinite possibilities to guerilla bands seeking safety in mountain fastnesses. But the doom of the uprising has been clear for some time. The last chance of success probably vanished when General Escobar, having seized Monterrey and proclaimed the usual list of defiances and high purposes, evacuated that city without firing a shot after looting a bank of 921,000 pesos, presumably its entire cash reserves. That made the character of the revolt too clear for mistake, even on the part of Mexicans who, because of economic or religious affiliations, might have been expected to support any movement against the present government. Popular response having failed, the revolting generals were left to make what headway they could with the troops that remained loyal to them in their personal capacities. And this has proved to be almost no headway at all.

## Causes of the Uprising

WHAT, the outsider is apt to ask, could have caused so mad an attempt at rebellion? Three factors must be taken into account. There is, first of all, what may be called lack of discipline. By this it is not meant that there is any lack of external coercion in Mexico, but rather that there is a lack of that inner control which comes from the individual's acceptance of moral responsibility. The Anglo-Saxon is likely to call it a refusal to abide by the rules of the game. Political defeat is not accepted, except superficially. It is regarded as personal insult, and the defeated nurses his wrongs and bides his time to strike back. So the appeal of Calles, on leaving office, for the acceptance of a regime of law and the end of military dictatorships, fell on deaf ears. The defeated Obregonistas retired from the capital as soon as Portes Gil, a civilian, had been elected to the presidency. But they retired only long enough to get their military attack on the new administration under way. The second factor is nothing but political opportunism of the most patent sort. The appeal to the Catholics and to the business interests, and especially the ap-

peal to the downtrodden people (for whom the revolting generals cared not two pins), was unalloyed opportunism, and nothing more. And finally, the revolt was the result of thwarted personal ambitions—some of them the ambitions of generals, and some of politicians. In the latter group it is likely that the final balancing of the books will show the Topete brothers to have been the most active figures. So the revolt meant nothing and promised nothing, save to a handful of personal adventurers. The mass of Mexicans showed their good sense in leaving these adventurers to work out their own schemes.

## What of the Mexican Future?

WILL this sort of thing continue to happen in Mexico, ad infinitum? Superficially it looks that way, but the situation is not without hope. Patriots are all too few, but they do exist, and their number is increasing. Absolutism in religion and government is a poor school for freedom. But the desecularized, democratic and universal education begun under Carranza and carried forward with amazing effect by Obregon and Calles has begun to tell and will increasingly contribute to a durable peace. A decade is too short a time in which to accomplish the educating—and re-educating—of a people. Nevertheless, great progress has been made. Mexico owes an everlasting debt to such educators as Dr. Andres Osuna, Dr. José Vasconcelos, Dr. M. Puig Cassurranc and Dr. Moises Saenz, successive ministers of education, Dr. Alfonso Pruneda, rector of the national university, and others. If the processes which these men have set under way, and which the present government is fostering, can continue to function until the present school generation comes of age, the time will be very close, if it has not actually arrived, when Mexico will be freed from the curse of repeated insurrections and its people will take their place among the nations who live "under constitutional government and established law." But until that time comes, the need for the strong man to support democratic policies, as Calles has done, is all too clear.

## China: Another Spring, Another War

DISPATCHES from Shanghai state that wounded are reaching the hospitals there. Despite a strict censorship in inland China, it looks as though fighting had already started somewhere in the general vicinity of Hankow. And so the likelihood grows that China will see another spring of fighting. What is it all about, and what is the outcome likely to be? The new campaign, if it really comes, will represent an attempt by the moderate center and conservative right of the Chinese nationalist party to eliminate, by using military methods, the radical left wing. The dominant elements in the nationalist government at Nanking have been drawn from the center and right. They have represented the "solid" Chinese business interests, particularly of Shanghai and the coastal cities. On the other hand, the left wing of the party has remained in control of the southern province of Kwangtung, in which lies Canton, and of a solid block of territory running north to the Yangtze river at Hankow. It is in this territory that such communistic agitation as has survived, following the break with Russia, has been most largely centered. It is here that the radical peasant organizations—so feared by Nanking and the Shanghai industrialists—have flourished. Whether this territory now feels itself strong enough to defy Nanking, or whether Nanking now feels itself compelled to seize active control of this territory, cannot be told from this distance. At any rate, if the fighting starts in the Hankow region, this will be the stake. And the outcome? That will depend on many factors, perhaps principally the course followed by Feng Yü-hsiang. That elusive figure has again withdrawn from the Nanking government as the crisis has developed, and has established himself at the head of his armies just northwest of the probable battle area. From there he can, if he desires, intervene to bring victory to either side. But whether Feng desires to see the Hankow radicals or the Nanking moderates win, nobody except Feng knows. Perhaps even that exception should not be made.

## Lawyers Organize to Defeat Law Enforcement

THE committee of New York lawyers which has been formed to defend persons charged with violation of the Jones law—the new federal statute which increases the *maximum* penalty for violating the prohibition law to five years and $10,000—has completed its organization but has not yet given itself a name. Appropriate names readily suggest themselves, such as, "Rum Runners Relief Association," "Friends of Persecuted Bootleggers," "Committee for the Nullification of Federal Laws that are Unpopular in New York," "Society for the Promotion of the Whisky Rebellion." Any of these names would be more accurate than the things that the committee says about the law which its members are banded together to defeat. If one can credit the members of the committee with acting in good faith to prevent the imposition of excessive penalties "in cases where the accused has committed no moral offense," they must be charged with a very careless reading of the law. What the committee says is that the Jones law proposes "to imprison for five years any and all violators." What the law does is to establish five years as the *maximum* term of imprisonment; and what the law says is that judges shall "discriminate between casual or slight violations and habitual sales of intoxicating liquor, or attempts to commercialize violations of the law." By the utmost stretch of charity it cannot be supposed that the lawyers of the com-

mittee do not know this. They do know it. Their only excuse must be that cautioning the judges to discriminate between slight and serious offenses cannot guarantee that they will apply this discrimination wisely. No, it does not. Neither does the statement of the committee that it will defend only "persons who have committed no moral offense" guarantee that the judgment of the committee and of all its members as to what constitutes a moral offense will be inerrant. Somebody has to decide. Why not the judge? Is the decision not generally safer in the hands of a judge who has sworn to support the law and who reads, as a part of the law that he has sworn to support, an injunction to discriminate between casual and professional offenders, than in the hands of a volunteer committee which denounces the law and considers that the whole matter of prohibiting the sale of liquor is an outrage against personal liberty?

## Big Offenders Hide Behind Little Offenders

OR, put the matter in another way. It is practically impossible to frame a law which, while making the sale of liquor illegal, shall provide a scale by which violators shall be automatically graded so that each will receive precisely the just penalty and cannot receive either more or less. If there is to be any prohibition whatever, there may be any one of three types of law: (a) a law establishing uniform penalties so light that, while they may be heavy enough for the man who casually sells a pint in an amateur way, they are no deterrent whatever and no appreciable punishment for the man who carries on an illicit business on a wholesale scale. This is what we have had. Or (b) a law with uniform penalties so heavy that, while fair enough in case of a convicted and habitual rum-runner, they are unfair to the casual offender. This is what the committee falsely represents that the Jones law is. Or (c) a law which provides a range of penalties with a maximum heavy enough to be a serious deterrent to the serious offender and a minimum light enough to be fair to the light offender. And that is what the Jones law is. The plain fact is that the opponents of the Jones law are, in the main, opponents of prohibition. If the penalties are light, they regard it as ridiculous; if heavy, tyrannical. There is something contemptibly cowardly about the way the big offenders and their legal and journalistic defenders are trying to hide behind the little offenders. Such are all those glaring headlines to the effect that "Dry Raiders Kill a Mother" (it turns out that she got in the line of fire when her husband drew a gun and resisted a sheriff armed with a search warrant); and the nameless committee's solicitude about persons who have "committed no moral offense"; and the continual tirades against Michigan's "life-for-a-pint" law—which means that if a man has, for example, committed three burglaries, even an illicit pint may constitute the last drop which causes the fountain of justice to overflow with a life sentence.

## This Changing World

THREE men left a base in Antarctica to investigate the geological formations of a newly discovered range of mountains 128 miles distant. They had been gone only three days when their comrades of the Byrd expedition had reason to believe that disaster had befallen them there. An airplane was thereupon fueled; its engines started; and at the first break in the sullen weather three more men set out to rescue. Whereupon a New York reporter started to write this dispatch, which was printed in the newspapers of the United States 24 hours later:

> An hour and a half went by and then came word that they were at the first mountain. They passed another mountain, but there was no sign of the missing plane.
>
> Men were listening around the buzzing loud-speaker from which the sound of the motor of Commander Byrd's plane came like an echo of a distant wind.
>
> Signals ticked in, and looking over Howard Mason's shoulder as he copied the message one suddenly read: "See the plane now. Some one below waving."
>
> A shout went up, "They are safe!" But there was only one man apparently. The message said, "Someone." Where were the others? Were they dead or injured in the tent? We asked ourselves these questions looking at each other, sucking at forgotten and unlighted pipes. . . .
>
> There was a long period of silence. Mason looked up and said they had taken in the antenna and he could no longer hear the engine after it had been throttled down for the glide.
>
> We could imagine Dean, cool and resourceful, looking first to one and then to the other side, stalling in over a surface he could not see accurately, waiting for the first shock of touching. The moments dragged as Mason twiddled his dials, turning them back and forth without results. Suddenly he picked up his pencil.
>
> "Landed O. K., every one O. K.," he wrote.
>
> The shadow of gloom which had hung over us all day was lifted by those commonplace little words. Men jumped up and down and pounded each other on the back until Mason, the most imperturbable member of the expedition, looked up with a frown of annoyance. He wanted to hear the message.

Not far from where this happened lie Scott and his companions, wrapped in their eternal mantle of snow and ice. Seventeen years ago they perished there, less than two dozen miles from food and safety.

## Building the Tomb Of a Prophet

THREE-QUARTERS of a century ago, Frederick Denison Maurice was ejected from his professorship in the theological faculty of King's college, London, on the ground of heresy. A fund is now being raised for the endowment of a chair in the same institution to his honor and in perpetuation of the memory of the man who, a heretic in his own day, is recognized in ours as having been a prophet. The archbishops of Canterbury and York, and the retired primate, Dr. Davidson, are among the supporters of

the project, which is in charge of a committee headed by Dean Inge. Thus time not only "makes ancient good uncouth" but makes ancient evil couth—if there is such a word. Sometimes such an act of reparation merely signifies repentance for an injustice done without implying approval of the position of the man to whom it was done, as in the case of the erection of the "expiatory monument" to Servetus by the Calvinists of Geneva whose forbears burned him. But in this case, it means more than that. The heresies and innovations of Maurice have become the commonplaces of today. He was among the first to declare that the new scientific knowledge was not necessarily hostile to Christian faith. He stressed the implications of Christianity in the field of social ethics. He was the friend of the laboring man when such an attitude seemed a symptom of dangerous radicalism. If there had been a blacklist of "subversives" in his day, Maurice would have been on it. His Working Men's college was the forerunner of a multitude of working men's institutes both in England and in America, and even of the Labor college. He gave lectures to women at a time when the education of women was expected, by the orthodox, to be confined to needlework and china-painting. There might well be a tablet to his memory in every women's college in the world. And he was a philosopher who held that the right to think was as sacred as the right to believe, and that in untrammeled thought about even the deepest things of religion there lay a way of escape from the party spirit which lay like a blight upon religious thinking in that day as it does, to a less degree, in ours.

## The Warrior Passes

As these lines are written, Ferdinand Foch, marshal of France, is being buried with all the honors that the world can heap upon him. Not only is France devoting all her resources to making his funeral the most notable which she has seen in this century, but many other nations have sought an official part in the final tribute. Behind the bier walk the heirs to thrones; America is glad that the former commander of her expeditionary force was at hand to represent her.

All this is as was to be expected. In the military sense, Foch has been truly a great figure. Perhaps he has not been quite as great a strategist or commander as some of the estimates which are appearing in connection with his death suggest. There is a tendency, for example, in such an hour as this to forget that even France did not always regard him as a successful commander; that France withdrew him from active command after what was regarded as his failure at the battle of the Somme. And the American military leaders who are at this moment so unqualified in their praise will debate for years to come the question as to whether Foch, by insisting on the Meuse-Argonne drive and refusing to allow the troops that had pinched out the St. Mihiel salient to drive on toward Metz, did not throw away a chance to win the war at a cost in lives substantially less than was required by the stern fighting of October, 1918.*

But reservations such as these hardly detract from Foch's total military reputation. After all, he *was* the commander whose counterattack swung the balance at the first battle of the Marne. And he *was* the commander who rallied the staggering allies after the German thunderbolt had almost destroyed Gough's fifth British army, and turned the retreat of March into the victory of November, 1918. It is by that outcome that Foch, supreme commander in the hour when the armistice ended the fighting, will be judged. With all his military glory, Marshal Foch maintained a simplicity of spirit, a deep personal piety, and a true modesty which made him an ideal figure for honor. Although always a good deal of a military theorist—never close to his soldiers as "Papa" Joffre was close—he was still a theorist who could translate his audacious theories into achievement. In that he somewhat resembled Stonewall Jackson, who also left a military academy classroom to command in campaigns where the watchword was, "Attack, attack, attack!"

It was inevitable, therefore, that the passing of this warrior, who had sent more men into battle than any other commander in history, should prove an occasion of international mourning. The solemn dirge that sounds today along the Rue de Rivoli is echoed in most of the capitals of the world. And few, even of his recent foemen, will begrudge to Marshal Foch the honor thus shown him.

Swiftly the leaders of the war are passing from the scene. Haig is gone; Cadorna and Diaz are gone; Nivelle and Gallieni are gone; the Grand Duke Nicholas is gone. Now Foch is gone, and even while he lies waiting sepulcher, Sarrail follows him. Soon Joffre, Hindenburg, Petain, Ludendorff, even Pershing, will leave the stage. And then what? Cynics will say that there will be only another stage wait until the world goes mad again, and out of the agony and frenzy of that hour there shall emerge other figures —other "saviors"—with flashing sabers and bemedaled uniforms, before whose statues and whose tombs a later generation can come to bow. Is that to be the future? We dare to believe the contrary. As Foch, the outstanding military hero of the world war, passes, we dare to believe that there is passing with him that suicidal fascination which has so long

*At least one major American commander has publicly expressed his dissent from the commonly credited strategic supremacy of Foch. General Joseph I. Dickman, who commanded the fourth corps at St. Mihiel, wrote not long before his death: "The failure to push north from St. Mihiel with our overwhelming superiority in numbers will always be regarded by me as a strategical blunder for which Marshal Foch and his staff are responsible. It is a glaring example of the fallacy of the policy of limited objectives, as was recognized later."

caused us to exalt above all others our men of death. For surely, apart from the qualities that he contributed to the defeat of the German armies during those tragic eight months of 1918, Ferdinand Foch had very little to give to the making of a safer and better world. His whole youth and manhood, up to the outbreak of the war, was filled, as his biographers testify, with a blazing hatred of the Germany which had trampled over France in 1870, and with a never-forgotten devotion to the cause of revenge. From the moment when the armistice was signed, his whole influence was thrown, first toward setting the French border at the Rhine, and when that was denied him, toward the organization of an enforced peace which should keep the military heel pressed forever upon the neck of all Europe. How striking has been the contrast between the post-war Foch and the post-war Hindenburg! The latter has used the moral authority given him by the war to lead a nation toward rehabilitation; Foch, had he had his way, would have made of his nation an instrument to thwart every rising hope of lasting peace.

The allied nations honor Marshal Foch, and rightly, for the services which he rendered them in their day of great need. But are we not at the end of that stage of human history when the warrior was elevated to the supreme place in our national pantheons? Is not the hour here when the supreme honors of the nations will be reserved for those who attempt and achieve the tasks by which men are brought together in cooperative effort, in mutual understanding, and in peace?

# Mr. Root's Futile Mission

TO THOSE WHO, like The Christian Century, desire the United States to adhere to the world court protocol, Mr. Root's mission to Geneva is a profound disappointment. This Nestor of the American bar, 84 years of age, invited by the league of nations to sit as a member of a commission charged to make a restudy of the statutes of the world court in the light of the experience of the court, accepted the invitation with the unofficial approval of the President, the secretary of state and several senators prominent in international affairs. Before embarking on his mission he took counsel with these leaders and other publicists. A general feeling was created throughout the country that as a result of Mr. Root's mission the deadlock between the league and the United States in the matter of the world court would be satisfactorily resolved, and the way happily opened up for our adherence.

This result was not only expected but ardently hoped for, not alone by partisans of the court but by those who in the past have been critical of certain of its features, including the so-called "irreconcilable" group of senators with Mr. Borah at their head. The Christian Century shared this optimism and has done its best to prepare the way for a wholehearted acceptance of membership in the court by the United States. There is no question but that the people of this country earnestly desire to share with other peoples in maintaining a genuine international court. It is no extravagance to say that a world court based upon sound juridical principles would receive from the United States a more complete and heartwhole support than would be accorded it by any other great nation.

A few words will be sufficient to refresh the reader's mind as to the present status of the world court question. In January, 1926, the senate voted to ratify the adherence of the United States, but it attached five reservations. The first four were acceptable to the other signatory powers, but the last half of the fifth reservation was not approved by them. This reservation provided that the court would not be asked to render an advisory opinion without the consent of the United States on any question in which the United States has or claims to have an interest. An attempt was made from Geneva in September, 1926, to reconcile the conflicting points of view, but President Coolidge declined to take the matter up again. The issue remained dormant until 1928 when the league of nations appointed a committee of jurists to restudy the statutes of the court. Mr. Root was asked in his personal capacity to be a member of this committee. Secretary of State Kellogg wrote a note to Geneva expressing the hope that the obstacle in the way of America's adherence might be considered by the jurists, and indicating his belief that the problem was not insoluble.

But the publication of Mr. Root's scheme shows that no real solution has been achieved. What the attitude of the administration will be is not known. It is known that in at least some of his conferences with Washington officials before sailing Mr. Root did not present or suggest the plan that has finally issued from Geneva. The impression was left in some quarters that it was his intention to seek for a simple amendment of the court protocol designed to limit the advisory jurisdiction of the court to those nations which are members of the league. Such an arrangement would have been straightforward and thoroughly satisfactory to the United States. But Mr. Root, arriving at Geneva, proceeded upon a different course. The upshot of the work of the commission is that no change is proposed as to the league's right to request advisory opinions, but a diplomatic procedure is marked out by which the United States, duly notified of a pending request, may withdraw from the court if the league, in spite of objection by the United States in a specific case, insists upon the court's rendering the advisory opinion.

The principle of advisory opinions involves questions of peculiar delicacy for the United States. It contravenes the American conception of a real juridical institution. Our supreme court performs no

such function, and has specifically refused to do so. The Massachusetts law giving the legislature power to request an advisory opinion from the supreme court of that state is not analogous to the world court procedure. The former is an attempt to shed light on the constitutionality of a proposed law, before the law is enacted. It involves no interference between litigants. The latter is the prerogative not of a legislative body, but of an executive body, namely, the league of nations, and involves direct interference between litigants, or potential litigants engaged in a dispute. Moreover, such a function contains inflammable possibilities; it invites meddlesome initiative upon the part of a nation calculated to embarrass another nation with which it has a dispute, particularly a larger nation. The giving of advisory opinions is a distinct irregularity in a court of justice, tending to vitiate the true juridical processes of the court. The need for it seems to be felt in the European situation as a device for stabilizing the treaty of Versailles, and keeping power in the hands of the world war allies. If the members of the league wish it to apply among themselves it is well enough that they should have the privilege, but it is unfortunate for the United States to be concerned in it. This is no partisan or hostile view, but is supported by no less an authority and friend of the court than Judge John Bassett Moore, who only a few months ago resigned his place on the world court bench. Judge Moore originally deplored this advisory feature and urged that it be dropped. He insisted that it would be fatal to the usefulness of the court. It is generally believed that it was this distinguished jurist's hand which drew up the senate's fifth reservation.

One cannot help wondering why the original intention which Mr. Root carried with him when he left this country, namely, to secure the exemption of non-members of the league from the advisory jurisdiction of the court, was abandoned. Why was it not acceptable to Mr. Root's Geneva conferees? There is only one conceivable answer: the league desired to be in a position to apply the advisory opinion principle to the United States. The league desired this in face of the strong desire of the United States not to be subjected to this irregular and hazardous procedure.

The problem of advisory opinions is a highly technical one, and it will be difficult to focus American public opinion intelligently upon it. However, there is one aspect of the Root arrangement that is not technical at all. This relates to the emphasis upon the right of the United States to withdraw from the court after an ineffectual protest has been made against the rendering of a specific advisory opinion. The Root plan puts the United States in a position where, if it withdraws, it will have to withdraw under fire. Consider the situation that would exist. Our withdrawal from the court would come at a moment when we are party to a dispute whose merits may divide not only world opinion but the public opinion of the United States. The technical right to withdraw could not at such a moment be exercised without entailing bitterness and recrimination and perhaps moral humiliation. Any attempt to envisage the situation which would then obtain will reveal how hollow is the bland assurance in Mr. Root's plan that the withdrawal of the United States "will follow naturally, without any imputation of unfriendliness or unwillingness to cooperate generally for peace and good will." Our withdrawal would not follow "naturally." It would be a most unnatural thing for this great nation ever to withdraw from a world court. And it is folly to say that there would be no "imputation of unfriendliness or unwillingness to cooperate." The air would be full of such imputation. The prestige of the United States would suffer seriously abroad and embarrassingly at home.

It is amazing that Mr. Root would agree to such an arrangement and offer it as a solution of America's membership. It weakens at the outset the sense of permanency and responsibility which should underlie our adherence. The right to withdraw at any time belongs to all the signatories. Mr. Root's solution is really no solution at all. This aged man, flattered at Geneva as the "spiritual father of the world court" because of a technical contribution he made in 1920 when the court was created, fell under the spell of the European point of view and allowed the American point of view to be eclipsed. Mr. Root had the power, as we view it, to clear the air, to solve the problem, and to make inevitable and happy the adherence of this country to the world court. But he failed to exercise his great influence to this end, and will return to America with only an empty formula of words. It is deplorable that, with a constructive solution easily within his grasp, he took a course the effect of which will be to thrust our peace discussion back into the throes of a controversy from which we had good reason to hope we had been delivered.

We believe candid speaking on the subject is better than blind acquiescence in the Root formula. There is still ground for hope that a real solution may be available. If it is, the United States will adhere with the backing of a public opinion as nearly overwhelming as was given the peace pact itself. If it is not, we are face to face with a problem in moral relativity. Is the question of advisory opinions important enough to justify further delay in our adherence to the court? The Christian Century hesitates to answer this question, even for itself. We are committed so fully and with such zeal to America's association with other nations in the development of a world tribunal of peace, that only the most formidable and fatal danger would justify the withholding of support from the present proposal. Important as the question of advisory opinions is, we cannot feel that it should be decisive. The people and the government—including the senate — of the United States profoundly and earnestly desire this country to have

an organic juridical relation with the nations of the whole world. No group desires this more earnestly than those who think of world peace in terms of the outlawry of war. As a judicial institution the world court is at best only a beginning, but apart from this advisory feature it is a good beginning. The court needs a code of law and it needs to be clothed with affirmative jurisdiction before it can function with the dignity and authority of a true court. But with war outlawed, it may now be expected to develop rapidly in both these directions.

The most important common task now confronting the nations which have outlawed war is to create among themselves the sense of moving forward under the logic of the peace pact. In devising instrumentalities of peace no nation may ask for perfection, and under any proposal some risks are involved. After all, the achievement of enduring peace demands the exercise of mutual trust among the nations. A new basis for the exercise of this spirit was laid when war was abjured in the most revolutionary treaty ever signed. The world must now be shown that the United States regards the renunciation of war not as an end but as a beginning, not as the consummation but as the foundation of a permanent temple of peace. The adherence of the United States to the world court will do much to clarify the thought of mankind as to America's earnestness in seeking the outlawry of war, and will open the way for further advances in the development of an adequate institution of justice and law to take the place of the now disestablished institution of war. We profoundly deplore the failure of the Root mission to resolve the technical deadlock in a way that would have drawn together all peace advocates in a solidarity of enthusiasm for the world court. And in the spirit of cooperative endeavor toward the common goal we dare to hope that some better way than Mr. Root has discovered may yet be found.

# The Indispensable Man

## A Parable of Safed the Sage

THERE came unto me one of the prophets of the Lord, and he was a godly man, and one whom I held in Honour. And he told unto me his Tale of Woe. And he said, I have labored for Seven Years in the Synagogue of Green Pastures, for I came unto that place after a Most Successful Ministry in Still Waters. And behold, when I came, the People here were Divided and Discouraged. And in these seven years they have grown Strong, and Prosperous, and I am Happy here, and my Children are in School, and I like not to leave. But there is a Small and Restless Minority who are Insistent that I shall leave. And I know assuredly that if I do, it will bring Disaster on the work that I have done. What is my duty?

And I said, Leave.

And he said, But think of the Disaster that will Ensue.

And I said, It were better that Disaster should come from thy Withdrawal than from thy Refusal to go.

And he said, What dost thou know about it save what I have told thee?

And I said, Not very much. But I know that when a Small and Restless Minority have produced the effect upon the mind of the prophet of the Lord that these folk have produced upon thine, it is time to leave. Be not hasty about it, and leave sweetly and graciously; and see to it that thou restrain thy friends from making an Issue of thy Departure.

And he said, There be other places I could go, but this place I love, and I am needed here.

And I said, I know thy works, and thou hast done well. Complete the good that thou hast done by the noble manner of thy departure. And think not that thou art Indispensable. My friend Nebuchadnezzar had that notion about Great Babylon.

And he said, Art thou sure about that?

And I answered, If I am not sure of that I will tell thee something of which I am sure. In the land which Christopher Columbus accidentally bumped into is a Vast Business enterprise whose Prosperity was due to the Foresight and Organizing Genius and Business Sagacity of one man. And that man being aged died a year or two ago, and instead of the Corporation going into Insolvency, the Stock started up on the day after the Funeral, and is still going up. And now it appeareth that while everybody held that man in Honour, as was his due, there were and are Reforms and Improvements that have been waiting on the sidetrack for Fifteen Years till there could be a Change of Policies and an adaptation of Methods to New Conditions.

And the prophet of the Lord said unto me, Thou art not giving me Much Comfort.

And I said, I know it and I am sorry. But no one of us is quite Indispensable, and every one of us must at some time learn that Humbling Fact concerning himself and his own work. Nevertheless, for all that he hath done shall the true workman have Glory, for the Work abideth though the Workmen fall by the way. And so the work abideth, what doth the Workman have of sorrow? His is the joy of Achievement that Abideth.

## *Deathless*

WHO builds of stone a shrine to bear his name,
Shall be forgot when months and years have flown;
Who writes his name upon the scroll of fame,
The centuries shall find to men unknown;
But who for fellow men endured the shame,
Shall have eternal glory for his own.

THOMAS CURTIS CLARK.

# Centralia's Prisoners Stay Behind Bars

By Theodore K. Vogler

SOMEWHERE in The Christian Century it was once written, under the caption "Religion: True or Useful?" that religion must vindicate itself by such power as it has to release in the face of pressing social and moral needs. The words came back, beating an incessant tattoo upon my heart, as a group of six of us this afternoon (March 4) entered the dark portals of the Washington state prison at Walla Walla. We were to appear before the parole board, which was in session today, on behalf of the eight men who are beginning their tenth year of imprisonment for the part they played in the Centralia tragedy of Armistice day, 1919.

### *The Centralia Tragedy*

I am a recent recruit to the cause of the Centralia prisoners. I have not reviewed all the evidence myself. But I have talked with those who have, and I have talked with the eight victims. The case is one of those live wires which, having been so much as touched, cannot be put aside. Christian justice is involved. Men are involved; innocent men, many of us feel. And especially, innocent women and children.

Perhaps you remember this case. On Armistice day, 1919, a parade was held in Centralia, Washington. Edward Patrick Coll, of Hoquiam, a nearby town, who has made a careful and thorough investigation of the affair, reports that when the parade reached a point opposite the I. W. W. hall certain members of the rear platoon of Centralia ex-service men broke ranks and rushed the hall. In the melee which followed, three ex-service men were shot and killed. The shooting was done by an I. W. W. ex-service man who was in the hall at the time.

"There is every evidence today," says Coll, "that a raid did take place." But eight men are in prison, having served nearly ten years and with thirty years more before them. "We may disagree with the teachings of the I. W. W.," Coll writes, "but no amount of personal prejudice can blind us to the fact that the very constitution of the United States permits one to exercise the right of self-defense in the event of unlawful attack."

### *The Toll of the Years*

At the prison door today we received word that we might meet the parole board at four o'clock. That gave us two hours to wait. We spent the two hours with the condemned men. Under the eyes of a guard, they sat and talked with us. Gene Barnett's wife and 11-year old son were there. Barnett himself, at the time the shooting occurred ten years ago, was in an adjoining hotel chatting with the proprietor and his wife. There is hardly any doubt about the entire innocence of Barnett. "A doubt disturbs my mind about Barnett," said an influential member of the parole board today. And scores of affidavits and verbal statements bear witness to other disturbed consciences.

Barnett is young and intelligent. He was particularly hopeful today. A light was in his eye. He trembled with eagerness, as he embraced his wife and child. He gripped my hands in both his. "I am innocent of any crime," he said, and I believe him. Barnett showed the prison pallor more than the others. But all were hopeful and happy, for the parole board was meeting.

One of the oldest, a man of fifty, I judge, asked about his children. "My little children; how are they?" "They are grown," one of our number replied; "quite grown up now."

But there was one who gave no signs of hope. He was the thinker of the group. Once destined for the Lutheran ministry, he had completed four years in college. "I am through with your Santa Claus God," he said. Despair was written on his face. He had looked on society and found it hard, cruel, unjust. It chanced that this meeting of the parole board had fallen on his thirty-fourth birthday. But that stirred nothing within him. He lived within the somber shadows of his own broodings.

### *The Board Meets*

The parole board met. A great round table laden with documents. Around it, the members of the board. Busy men all, bearing no easy responsibility. Men who rush to Walla Walla from various corners of the state, and rush away again.

Our spokesman was Mr. Coll. He had said only a few words when a voice opposite me boomed, "It is the sense of this board that this case will not be considered at this time, Mr. Coll."

Coll went on. He would not give up. He pleaded. He appealed in God's name. He stretched out his hands agonizingly. A second time the voice of doom sounded: "The case will not be considered." Coll went on. A third time the voice mowed him down. The speaker, a member of the board, appealed to his colleagues. He asked if it were not the sense of the board that the case should not be considered.

The chairman spoke. He said that the board was a busy board with little time and many other important cases. He stated bluntly that the board did not like this appeal for public support which the Centralia committee was making. And to come before the parole board, wasting its precious time in this way—well, the board would appreciate it, I gathered, if we and our kind would shut up.

Four of us were finally permitted to speak. Rev. Hubert Dukes, of Lewiston, Idaho, appealed for mercy. Rev. Fred Shorter, a brave and outspoken apostle of truth and justice, spoke. He struck the

berty bell a resounding stroke. He said that the parole board acted for him, and that if these men were held in jail unjustly, he was their jailer. "I claim my right to pester this board until something is done, and I will," said Shorter. And I praised God for his words.

After my introduction, Attorney Smith, a valiant man, who has stuck by his comrades and his guns for ten years, made a stirring plea. Tears filled his eyes as he begged for mercy in behalf of the wives and children of the prisoners, whose allowance during these severe winter months has decreased from forty to twenty dollars a month. I thought I felt the board soften for a moment. I must have been mistaken. Our visit has borne no fruit.

I cannot stop thinking of those eight men behind prison bars. Today was a day of hope for them. How must they feel tonight, waiting there in their cells for a word that will not come? I think, too, of three gibbets, for it is Lent, and of a night when the slow sun sank and the cold stars looked down on a dishonored cross. In His name we plead for justice and mercy. In His name the churches of America can create such a body of public opinion that the prison doors shall open. In Christ's name, let us bring these men out of prison.

# What Shall the Preacher Preach?

By Ernest Fremont Tittle

EVERY once in a while the "world's greatest newspaper" undertakes to tell preachers what they should talk about and especially what they should not talk about in the pulpit. This newspaper believes it is altogether right and proper for the Christian pulpit to discuss personal piety and domestic morality, but altogether wrong and improper for it to discuss business or industry or politics.

It is interesting to note that the "world's greatest newspaper" has a very different conception of its own proper function. A few years ago its editor and publisher delivered an address before the Chicago church federation. He spoke to the question, "What is a newspaper?" and he said, among other things, this:

> News is the basis of the modern newspaper, but it cannot live by news alone. It must also amuse and serve. There are strips of comics; there are book and theatrical reviews; there are columns of advice on health, investment, radio, law, love, complexion, corsets, cooking, good manners; substantially all subjects that interest the general public.

He also said this:

> The greatest importance of the newspaper comes from a function that has developed upon it, a function not mentioned in the constitution and without which the constitution could not continue to function. This is the exposure and denunciation of corruption in government.

And he concluded by saying:

> I am now led to give a final definition of the newspaper: The newspaper is an institution developed by modern civilization to present the news of the day, to foster commerce and industry through widely circulated advertisements, and to furnish that check upon government which no constitution has ever been able to provide.

All this is very interesting, to say the least. The Christian pulpit must confine itself to conventional discussions of personal piety and domestic virtue, but must the newspaper confine itself to the publication of news? Not at all. The newspaper may furnish "columns of advice" on "substantially all subjects that interest the general public." It may likewise expose and denounce corruption in government and furnish that check upon government which no constitution has ever been able to provide. Substantially all subjects that interest the general public may properly be discussed from the secular standpoint. It is only from a religious standpoint that nothing about them must be said. Corruption in government may and should be exposed from an editorial chair, but the pulpit must keep its hands off. A check upon government may and should be furnished by an editor, or by an association of editors and political cartoonists, but may a check upon government be furnished by a preacher or a ministerial association? God forbid!

### *Who May, and Who May Not, Talk*

Indeed, having in mind the particular newspaper whose position we are now considering, would it not be perfectly fair to conclude that what this position really means is that, if you accept in the main the principles which governed the lives of Napoleon Bonaparte, Julius Caesar, Alexander the Great, not to mention Machiavelli, you may, with perfect propriety, talk about any subject under the sun, but if you happen to accept the principles that governed the life of Jesus Christ, you must stick to personal piety and domestic virtue.

I cannot altogether agree with the author of "Beside the Bonnie Briar Bush" when he says that the chief end of preaching is comfort. The preaching of Jesus did not give a great deal of comfort to the Pharisees who sat in his congregation. It made some of them as mad as wet hens. But I can, I think, understand what Joseph Parker meant when he said to a group of young ministers, "Preach to broken hearts;" and what Dr. Robert W. Dale of Birmingham meant when he said, "People need consolation. They really need it, and not merely long for it."

People do need consolation, and once and again the man who stands in a Christian pulpit ought to preach very directly to broken hearts. On any given Sunday morning, there is probably no single congregation assembled anywhere in this world in which there are not at least a few persons who are in truly desperate need of personal help. And if from the Christian pulpit there comes to them no single word of comfort or of encouragement, not without reason may they go away feeling disappointed and cheated.

### *Preaching Religion*

It is, I should say, incontrovertible that whenever a man stands in a Christian pulpit and delivers a message, that message ought to be distinctively religious in quality. The church is like other human institutions in that it is composed of men and women who have a fair share of human frailties. It is unlike other human institutions in that it is composed of men and women who are definitely committed to a religious conception of life. There is, or at least there ought to be, something distinctive about a church. When people go to church, they have a right to expect that they will hear from the pulpit something a bit different from what they would hear were they to go to a lecture, or from what they would read were they to turn to the editorial page of most daily newspapers. And when they go away from church, if what they have heard is nothing more than a lecture on political economy, they have a right to feel somewhat indignant. The persistent complaint of many an indignant layman that he does not go to church for the purpose of listening to lectures on sociology is not altogether without justification if what he is compelled to listen to, Sunday after Sunday, when he does go to church, is a discourse that is no more definitely or warmly religious than the speeches of Lenin or the writings of Karl Marx.

I should also suppose that no preacher has a right to offer advice in respect to any matter about which he is unqualified to speak. He himself would be quick enough to resent advice given by persons totally unacquainted with the peculiar problems of his own profession. Having said this, however, I should like to add that there are some preachers in the world today who are qualified to talk about something besides personal piety and domestic virtue.

### *Qualifications for Speech*

There are preachers, for instance, who know a great deal about the human side of industry. They have lived for years in industrial communities. They have seen with their own eyes the human effects of long hours, low wages, and seasonal employment. They know from actual first hand observation why a just judge recently declared that there can be no freedom of contract unless there is equality of bargaining power. There are preachers, too, who know a great deal about war—more, one suspects, than is known by many men who have viewed war from the safe distance of an editor's chair, or the mahogany desk of a manufacturer of munitions. They have seen war close up. They have seen what it does to the bodies of men. They have seen what it does to the souls of men. They have likewise acquainted themselves with the causes of war. They have read history, more of it than appears to have been read by the average politician.

If such preachers are bound in any way to stick to personal piety and domestic virtue, it is not because they are unqualified to talk about anything else. When it comes to purely technical questions such as industrial processes or military tactics, there is, I suppose, hardly one preacher in a thousand whose knowledge and experience would entitle him to express an opinion. But when it comes to questions of policy, questions on whose answer hangs the welfare of literally millions of people, there are, I should suppose, many preachers who are at least as well qualified to express an opinion as is, say, the editorial board of the "world's greatest newspaper."

### *The "Art" of Cartooning*

A recent edition of that widely read paper contained one of those political cartoons which are designed, I suppose, to furnish "a check upon government such as no constitution has ever been able to provide." This cartoon presented two pictures, one entitled "Peace without Security," the other entitled "Peace with Security." In the first picture, a badly frightened and very foolish looking young lady, holding an olive branch and carrying a peace pact, is about to be set upon by two villainous looking creatures who appear to be determined not only to kill her, but to eat her up. In the second picture, a young lady with head thrown back and nose turned up carries a peace pact parasol (which is of course entirely useless on a bright January day) and is accompanied by an enormous bulldog, representing "a reasonable naval preparedness." And as *she* strides down the street, she is greeted on all sides by gentlemen with lifted hats and smiling faces, gentlemen who may be villains at heart but who, seeing the bulldog, feel constrained, outwardly at least, to be polite.

Notice now the political sagacity displayed in this cartoon. The villainous looking creatures are, of course, the other nations of the world—France, England, Russia, Japan, and so forth. And the virtuous young lady? She is the United States, in imminent danger of being set upon by British pirates if she goes about with only a peace pact, but nobly protected if she is accompanied by a reasonable bulldog. The cartoon fails to suggest that there may be a little virtue in the other nations of the world and not only in the United States. It also fails to suggest that the other nations of the world might breed a bulldog or two; that, indeed, there might develop among the nations an unreasonable competition in the breeding of reasonable bulldogs; that in a time of crisis these bulldogs might cease to be reasonable

and get out of hand; and that the result might be an unintended but disastrous dog-fight in which not only everybody's dog but everybody himself would get unreasonably chewed up!

It is altogether probable that the average high school student would be able to find a few fallacies in this cartoon. I have, however, no objection to its being published as a "check upon government such as no constitution has ever been able to provide." But if such a cartoon may properly be published by a newspaper, surely it cannot be consistently claimed that the Christian pulpit must withhold comment on governmental policies because it is incompetent to express an opinion!

### *Sociological and Political Subjects*

Even so, however, the question remains whether the nature of the Christian pulpit does not preclude the discussion of sociological or political themes. Well, here is a message for the preacher to which I think no exception of any kind will or can be taken. "I am determined," says Saint Paul in the first letter that he sent to the church at Corinth, "not to know anything among you save Jesus Christ and him crucified." A preacher talking continually about Jesus Christ and him crucified—surely nobody could object to that. In Paul's own case, to be sure, it was fiercely objected to; he was beaten, stoned, and finally beheaded. But that, of course, was nineteen hundred years ago when Christianity was first being presented to the world. Now that Christianity has become the professed faith of probably a third of the human race, the whole situation is very different. Almost nobody would refuse to acknowledge that a Christian preacher has an indisputable right to talk about Jesus Christ and him crucified.

But now let us begin to consider whereunto a continuous discussion of Jesus Christ and him crucified might conceivably lead. You will remember that, according to the testimony of a very distinguished editor and publisher, a modern newspaper has an undoubted right to offer "columns of advice on health, investment, radio, law, love, complexion, corsets, cooking, good manners; substantially all subjects that interest the general public." It is interesting to observe that in this selfsame letter in which Paul announces that he is determined not to know anything among those Corinthian Christians save Jesus Christ and him crucified, he proceeds to offer chapters of advice about litigation, marriage, wedlock, falling in love, personal liberty, the exercise of personal gifts, the length of women's hair, the veiling of women in the churches, and the taking of a collection. When Paul had finished the writing of that letter, he might have reflected, "I have covered substantially all subjects in which our Christian folk at Corinth are vitally interested."

Was he, then, insincere in his announcement that he was determined to know nothing among them save Jesus Christ and him crucified? Who could seriously allege that he was? Of whom was Paul thinking when he wrote to these Corinthians, "Brothers, for the sake of our Lord Jesus Christ, I beg of you to drop these party cries"? Or when he wrote, "The foundation is laid, namely Jesus Christ, and no one can lay any other"? Or when he wrote, "You are not your own, you were bought with a price; then glorify God with your body"? Of whom was he thinking when he wrote, "Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful"? Or when he wrote, "O death, where is thy victory? . . . Thanks be unto God who giveth us the victory through our Lord, Jesus Christ"? Or when he wrote, at the close of this letter, "The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus"?

Would it be going too far to say that quite literally Saint Paul was always thinking of Jesus Christ? His thought began and ended with Christ. He had only one ambition in this world and that was to exalt the Lord Jesus Christ. Not only the matter of his discourses but even the manner of their delivery was dictated by his thought of Christ. And would it be an unwarranted conclusion that *therefore* he felt constrained to talk about any and every matter that was of vital interest to his converts? He would have them look at all matters through the eyes of Christ. He would have them measure everything by the standards of Christ. He would build up in every one of them the mind of Christ. In all their relationships to God, to one another, and to the world at large, he would have them express the faith and the spirit of Christ.

### *Following the Pauline Example*

Now, suppose that some modern preacher were as profoundly convinced as Saint Paul was that there is but one true and abiding foundation on which human life may be built, namely, Jesus Christ. About what would such a preacher feel constrained to talk when he stood in his pulpit on the Lord's day? Personal piety, domestic morality? Of course! He would be eager to have men think of God in terms of Christ. When men wonder, as they sometimes do, what is the meaning of life, or whether indeed life has any meaning, any purpose, or goal, he would have them feel able in their heart of hearts to believe that the meaning of life is Christ, that the hidden source from which life comes and the hidden goal toward which it is moving are most fully revealed in Christ. And in all their most intimate relationships to those who dwell with them under the same roof, he would have them express the spirit of Christ.

But would this modern preacher with Saint Paul's conviction about Jesus Christ be content to stop there? Would he feel that he had any right to stop there? After all, men are something more than husbands, or brothers, or fathers, or sons. Men are brick-layers, or plumbers, or walking delegates, or

contractors, or industrial executives, or bank directors, or physicians, or teachers, or ambassadors, or governors. If, therefore, a modern preacher sincerely and even passionately believes that Jesus Christ is life's one true and abiding foundation, is it not only natural and right that he should plead with men to build upon that foundation, not only their personal and domestic life, but their business life, their industrial life, and their political life? Might not such a preacher announce to his congregation that he was determined not to know anything among them save Jesus Christ and him crucified, and then proceed to preach on industrial or international relationships viewed through the eyes of Christ?

### *Preaching the Cross*

This determination to build the message of the Christian pulpit about Jesus Christ and him crucified has another implication that is highly significant. To Saint Paul, Jesus Christ, and especially Jesus Christ the crucified, was something more than a human ideal. In the thought of Paul, the cross of Christ was a revelation of the heart of God. It was even more than that. It was the very deed of God. God was in Christ reconciling the world unto himself. In that pathetic, tragic figure of the man of Galilee hanging upon a cross, God was suffering for men—suffering in order that by his suffering men's eyes might be opened, their consciences stabbed broad awake, their vision cleared, and their wills enlisted for a noble cause. In this present connection—the essential message of the Christian pulpit—let it never be forgotten that in the thought of Saint Paul, and in the thought of Christian preachers through nineteen hundred years, what we have to deal with is a universe that is on the side of Jesus, a God who is supremely revealed in the crucified Christ.

But if that be true, if the universe is on the side of Jesus, if God is like Christ, is there not something which may and should be said from a Christian pulpit about the conduct of business, and the organization of industry, and the acts and policies of government? This assertion that what we all have to do with—men in low position and men in high position—is a universe that is making for Christlikeness is, if true, nothing less than tremendous. For what it means is that no kind of business can hope permanently to succeed in this world, no kind of industrial organization can hope permanently to prosper in this world, and no nation, no civilization, can hope permanently to endure in this world unless it takes practical account of the principles of Christ.

Is it not, then, the indisputable right and duty of the Christian pulpit to try and speed the coming of the day when the whole world will behold Jesus Christ and begin to realize that what he stood for all men must stand for, not only in their personal or in their domestic life, but in all their public activities?

# Dialogues of the Soul

By Arthur B. Rhinow

## *The Greater Mysteries*

THE SOUL—What are you doing in my sacred grove?

SCIENCE—I am wiring it to flood it with light.

THE SOUL—Don't! Don't!

SCIENCE—Why not?

THE SOUL—You will destroy the mystery I need for my faith. Don't turn on the light.

SCIENCE—I must.

THE SOUL—You must?

SCIENCE—I must give light.

THE SOUL—I shall hide my face.

SCIENCE—Look up and see the light.

THE SOUL—Oh, you have taken away my faith. I see; I no longer believe.

SCIENCE—But look beyond.

THE SOUL—Oh, yes—back there—dark shadows—mysteries like mountains—wonders. I did not know that they were there before. Why do I see them now?

SCIENCE—The light I gave you made you see the greater mysteries.

THE SOUL—O Lord, increase my faith.

## *Keeper of the Sacred Fire*

TEMPTER—What are you doing?

MINISTER—Stirring the fire.

TEMPTER—What were you doing on your knees before?

MINISTER—Praying for a breath of finer air.

TEMPTER—I pity you. You are so poor.

MINISTER—You don't know how rich I am.

TEMPTER—You are wearing shabby clothes.

MINISTER—I forgot about them.

TEMPTER—Look at the companions of your youth. They are growing wealthy.

MINISTER—They need me.

TEMPTER—In the black gully they have discovered gold. Have you heard?

MINISTER—Ah, this breath is fanning my flame.

TEMPTER—Why do your eyes shine?

MINISTER—The altar's fire is in my heart.

TEMPTER—Why don't you leave it all—and live?

MINISTER—They cannot live unless I keep the fire alive.

TEMPTER—You are so poor, and yet so proud.

MINISTER—I am the keeper of the sacred fire.

# APRIL SURVEY OF BOOKS

## Judaism and Christianity

THE ORIGINS OF SYNAGOGUE AND CHURCH. *By Kaufmann Kohler. The Macmillan Company,* $3.00.

THE publication of this posthumous work by the former president of Hebrew Union college makes a suitable final memorial to his many fine traits of character. Rabbi H. G. Enelow provides a biographical essay in which is revealed the scholar, the religious leader of Reform Judaism, and the saint. All of these things Dr. Kohler was, and the Christian press may well respond to his truly irenic spirit.

The title of this book shows his interest in the relation of Judaism and Christianity. Its contents represent the culmination of his lifetime of historical study. His main interest has always been Judaism, and his "Compendium of Jewish Theology" (reviewed in this periodical last October by Dr. Willett) is a standard textbook. Here certain special problems are raised again and worked out in more detail, in many cases depending on his earlier monographs.

Dr. Kohler attributed the synagogue in its origin to the Jewish Hasidim. These saints were the predecessors of the Pharisees or their leaders. Many chapters are devoted to the character of the Hasidim. To them also, rather than to priesthood or Pharisees, he attributed the prayers and benedictions of the oldest known Jewish liturgy. They differed from the later Pharisees in their rejection of the sacrificial cult. From them developed the Essenes.

Here is the link Dr. Kohler found between synagogue and church, for he regards Christianity as in the main a continuation of the stream that flows through the Essenes. He attributed both Jesus and John to Essenic circles, and like other Jewish scholars emphasized Christianity's debt to Judaism.

Attention may be called to certain other interesting items in Dr. Kohler's reconstruction of history and treatment of literary sources. The apocalyptic element in Judaism was not, he believed, so alien to Pharisaic circles as is commonly supposed, and among the Essenes speculation about the future was rife. He thought the early Christian books called the Didache and the Apostolic Constitutions were originally Jewish works and that they constituted the sources of Paul's teaching, rather than vice versa. "How far Jesus was himself indebted to the Logia—Sayings—credited to him, to the ethical teachings of his predecessors such as are found in the Didache or in ancient rabbinical sayings, needs further investigation" (p. 223).

Although only a quarter of the book is devoted to the origins of the church, that section will most interest readers of this review, especially the chapter on "The Jesus of the Gospels and the Historical Jesus." Here, as by Klausner, the Jewishness of Jesus is emphasized. His real greatness lay in his sympathy with the outcast and despised. So Kohler believed and throughout the book he shows the genuine effort after historical appreciation of Christianity in spite of his own warm faith in Judaism. It is, however, as difficult for a Jew as for a Christian to rid himself of traditional prejudices.

This book is hardly to be recommended for the beginner in Judaism. It assumes certain knowledge that few Christians possess of the real historic background of Jesus' life. It deals principally with the debatable and the obscure. It leaves something to be desired in the way of systematic presentation. Doubtless this defect would have been lessened had the author been able to give the manuscript his final touches. It is to be feared therefore that the book will fail to pass on as widely as it deserves the benediction of the author's own genuine religiousness, and the stimulus of his unobtrusive erudition.

HENRY J. CADBURY.

## Essays in Critical Optimism

RECENT GAINS IN AMERICAN CIVILIZATION. *Edited by Kirby Page. Harcourt, Brace & Company,* $3.00.

MORE SPECIFICALLY devoted to the evaluation of the recent achievements and present tendencies of American culture than was Professor Beard's "Whither Mankind"—which, to be true to its title, was compelled to be almost cosmic in its scope—this collection of essays which Mr. Page has assembled forms a vivid and, on the whole, a heartening picture of the contemporary scene. The picture was deliberately intended to be heartening. The contributors to the symposium were not invited to prepare a balance sheet in which debits and credits should be set over against each other with a view to determining the solvency of American civilization. They were to list the gains and let the debits go. As a matter of fact, most of them exceeded their instructions to some extent and took some account of negative factors, but the fundamental principle of the project insured for it a cheerful mood which even Harry F. Ward's mordant chapter on "Progress or Decadence?" cannot wholly dispel. And besides, one knows in advance that when Norman Thomas writes on progress toward peace, Oswald Garrison Villard on journalism, Mary Austin on literature, and Rockwell Kent on art, the result is not going to be a chorus of praise for the status quo.

Mr. Thomas, in particular, is far less hopeful of progress within the field which he treats than many another student of international affairs; and when he says that "the churches have not yet learned to fight war as once they fought the saloon," he utters a half truth which, when taken in connection with his other statements regarding the attitude of the churches toward the peace movement, leads one to suspect that he does not realize the full force of the opposition to war that has been generated within the churches during the last ten years.

Dallas Lore Sharp gives rather the most cheering view of education that I have seen lately. Admitting defects, which he does not specify, he concludes that there is not "another two billion dollar enterprise on this continent that begins to be so well managed as the educational enterprise, out of which we get so much for our money, or one in which we are making more rapid and substantial gains." Charles A. Beard contrasts the competence and integrity of the public men of our day with those of two and three generations ago to the advantage of our contemporaries, and concludes that American government exhibits "immense advances in efficiency, in standards of public honor, social justice and humanity."

But this symphony is not written wholly in triumphant major chords. The last four chapters, contributed by John Dewey, Harry F. Ward, Paul Arthur Schilpp, and the Japanese professor of comparative religions, Masaharu Anesaki, add the note of criticism and dissipate any shallow complacency that may have been generated by a too superficial consideration of the "gains." Anyone who knows Kirby Page—that buoyant campaigner not for lost causes but for causes which are not yet won—knows in advance that he would not set his name to a collection of essays designed

merely to glorify things as they are. The reading of the whole volume leaves one in a mood of critical optimism and hopeful discontent.

WINFRED ERNEST GARRISON.

## A Commentary on Matthew

THE MOFFATT NEW TESTAMENT COMMENTARY. THE GOSPEL OF MATTHEW. *By Theodore H. Robinson. Doubleday, Doran & Company,* $3.50.

IT IS A COMMONPLACE that British and foreign theological opinion is in advance of our own, and this is seen notably in the first of a new set of commentaries on the New Testament. Conservative in the best sense of the word, Prof. Robinson's exposition of Matthew shows, at every stage, the acceptance of textual and higher critical results. Avoiding alike the arid accumulation of voluminous data and the "splendidly null" platitudes of some smaller textbooks, we have here a real commentary, valuable to both layman and preacher. Moreover, in these days when we are being inundated with books on the life of Christ that suffer much from local color and popular presentation, it is valuable to find a modern view of the incarnation that is not detached from the actual text of the gospels. To the present reviewer, the chief contribution of this commentary lies in the fact that the writer, without obtruding it dogmatically, contributes certain criteria by which we may estimate Jesus as the incarnation of the divine. One may or may not agree with Prof. Robinson, but no one can charge him with evasion of the issues, or with using language as an asylum of ignorance.

In matters of exegesis there is no shuffling. Prof. Robinson, who uses the Moffatt translation throughout, accepts the emendation in 1:17, and declares it "meaningless if it does not contemplate Joseph as the actual father of Jesus." While he does not explicitly state that Nazareth was the birthplace of Jesus—a view held from Holtzmann to Klausner—the difficulties of reconciling the birth stories of Matthew and Luke are recognized. The reference in the gospel to the "church" and the trinitarian formula in 28:20 are felt to be *ex post facto* utterances of the early church. Both the Catholic and the Protestant interpretations of the crucial Petrine passage (16:18) are undermined by the admission of the Aramaic original. Certain editorial glosses are allowed as in the case of the promise of "twelve thrones," and the words of Jesus on celibacy (19:12) are felt to be not wholly consistent with what he says elsewhere. The reference to the gentiles as "dogs" is also said to be accounted for by many as a later deduction from the words of the woman; while the eschatological elements in the gospel are frankly traced to the language of our Lord, whether they were modified afterwards by the early church or used by him to convey deeper and more spiritual meanings.

Only in relation to one passage, a crucial one, in my judgment, does Dr. Robinson fail to do justice to contemporary exegesis, and in this he differs with Dr. T. R. Glover, at whose feet he declares he has sat. I refer to Matthew 22:41-46, which treats of the Davidic sonship of Jesus. Scholars like Bacon, Deissmann, Goguel, Lake and Klausner are agreed in seeing this as the rejection of a Son-of-David christology.

The attitude toward the miraculous, in this exposition, shows the modern mind struggling with that which is outside of our experience. A coincidence between the cure by Jesus and the frenzy of the swine is set forth as the explanation of the Gadarene story. Shades of Huxley and Gladstone take note! The narrative of Peter walking on the water is treated as metaphorical, and the account of money found in the fish's mouth is best regarded as a miracle read into a story. Again, the feeding of the multitude meets with a suggestion of the pooling of resources led by the example of the Master. A parable transformed into a miracle by tradition reduces the cursing of the fig tree into the explicable, even as the stilling of the storm was effected in the minds of the disciples rather than in the actual state of the weather. Even of the resurrection we are warned of "accretions," although the basic fact of an empty tomb is conceded, and the subsequent change in the disciples is best understood by "some evidence which convinced them that Jesus was not dead, but was still alive, though he had passed through the gates of death."

We have referred already to the canons by which Prof. Robinson arrives at his conclusions, for, although put in the third person, it would seem that they reflect the convictions of the writer himself. First, the growing feeling that the incarnation to be complete must have begun with a natural birth. To cite the nineteenth century poet, "a man is not God, but the most godlike being most a man." Again, in dealing with the generic question of the supernatural, a differentiation is made between the miracle of healing and the nature miracle on the ground that the latter "does not seem to be a feature of humanity, however perfect it may be." The fulness of the incarnation, and not doubt concerning its reality, leads to the suspecting of the abnormal and the superhuman. The power ascribed to Jesus must not detract from his humanity. "He healed the sick, it might be said, because he was excessively human, not because he was super-human," and "so far from feeling that his deity will suffer from having human limitations imposed upon it, the instinct of such students is to see in the acceptance of these limitations a more completely divine entry into human life."

Those who desire to retain the literal accuracy of the text can find no occasion for quarrel with this illuminating and suggestive commentary, for the writer quotes, "let them do so in all charity, and give thanks to God." On the other hand, with a modesty that is most commendable, the effort is made fearlessly to bridge the gulf that yawns between the disciples of the first and those of the twentieth century.

The metrical form in which the sayings of Jesus are arranged serves to give new significance to the literary value of his message, and the arrangement of the gospel into text and exposition should be helpful. As the editor declares, it is Greekless, and there is neither bibliography nor index. Perhaps this last also is an advantage, for we are not confused with references, but confronted with a single and consistent viewpoint. Hitherto, Dr. Robinson has been known only to a limited circle through his editorship of the "Books of the Old Testament in Colloquial Speech," and through contributions to "The People and the Book." This work should give him the wider recognition he deserves.

W. P. LEMON.

## St. Paul on Indian Mission Fields

THE GOSPEL OF ST. PAUL. *By Sydney Cave. Doubleday, Doran & Company,* $2.50.

OUT OF a background of eight years on South Indian mission fields, this well written, incisive exposition of St. Paul's gospel purports to bring new light to the discussion of the origin of the Pauline mysticism from knowledge gained by observation of contacts of Christianity with pagan religions at the present time, and from spirit phenomena there observed. And so long as the author confines himself to

this specific task his observations are instructive indeed; but all too soon he leaves this approach that promises to be so fruitful and reveals himself an ardent polemicist of the Kennedy school against Hellenistic influence in St. Paul's gospel. The conversion of St. Paul was due, not to any influence of the pagan religious environment of his childhood, but to his deep insight into his inability to keep the law; but, at the same time, the author readily sees that the pagan surroundings of his Tarsus home were ideal training for the future missionary to the gentiles. How a Jew of Tarsus would be so responsive to the general currents of pagan life but still above such influence in the matter of his religion is not explained.

The group of scholars who have emphasized the absence of any knowledge of the life of Jesus in the writings of St. Paul have gone entirely too far, for "When, with impassioned eloquence, St. Paul speaks of love, this man, who by nature was proud and stern, describes it in terms he could only have learned through meditation on the character of Jesus." But this is rather a sweeping statement in view of the evidence on the question.

In regard to St. Paul's teaching about love, this author is extreme in portraying the harshness and terrible nature of the God of the then current Judaism, for at least since the time of Hosea the idea of a God of love had not been foreign to Jewish thought.

This school of theologians does not see that the mysticism of St. Paul was an entirely new phenomenon so far as Judaism was concerned, since it offered a salvation mediated by a Savior who conquered death, whereas such an idea was foreign to Jewish thought, but that this sacramental salvation finds its only parallel in the cults of the Hellenistic gods who had died and risen from the dead and offered immortality to their devotees.

One wonders if such a presentation of an absolute, uncompromising gospel is, after all, able to survive in a modern world either at home or on the far away fields.

SELBY VERNON MCCASLAND.

## Sociology With a Purpose

PRINCIPLES OF SOCIOLOGY. *By Rudolph M. Binder. Prentice-Hall, Inc.* $5.00.

IN HIS "Principles of Sociology" Professor Binder has added still another to the rapidly growing list of elementary texts on the subject. The present diversity of approaches to sociology in both method and content is the despair of the teacher of advanced undergraduate and graduate students, for he can never know what kind of foundation preparation his students have received in the bewildering variety of current "introductions." Such a teacher can only hope that the appearance of each new text may play its role in forcing upon us a greater unanimity as to the content of introductory sociology by making the present confusion a little more intolerable!

Professor Binder writes sociology from the standpoint that the general trend of man's needs is toward completion, and that the initial principle of sociology is therefore the process of interaction with his social environment through which the individual can make the most of his capacities by turning them into abilities, useful to himself and to society. The urge and desire for completion constitute the core of man's motivation to social activity. The forms which this activity takes constitute the social processes, the end results of which are social institutions and socialized personalities.

Such a conception of sociology is essentially teleological. In Professor Binder's phrase, it assumes, implicitly or explicitly, that "there is a purpose in life, and that this purpose—completion of every individual—can be attained only by telic endeavor on the part of all, or by societal engineering." The author seems to esteem his subject chiefly in view of its practical utility in clarifying this purpose and suggesting the means whereby it may be achieved.

Unfortunately, the book is occasionally marred by premature applications to social phenomena of generalizations not yet firmly established in the sciences from which they are borrowed. When the author draws upon endocrinology for an explanation of the artistic contributions and personality traits of Oscar Wilde as a case of "thymus superiority with instability of the thyroid and pituitary," the reviewer would enter his caveat that the identification of endocrine types is still too uncertain in actual clinical procedure to warrant any confidence in its application in the case of the dead. But when one reads that Peter Pan is a good, though confessedly not a perfect, example of the thymic individual, and that Dora in David Copperfield is "a clear case of the uncompensated individual in whom the thymus is and remains dominant beyond the period when it should shrink or perhaps disappear," one begins to wonder whether the diagnosis is not, like the personalities to whom it is applied, purely a product of the imagination.

The summaries of each chapter are excellent, but few sociologists would agree with the author in his stating of those findings as "laws" which are in fact only descriptive generalizations of social tendencies, with little value for prediction or control.

A touch of pedantry occasionally appears in the fondness of the author for foreign phrases. Perhaps the German poets should be permitted to retain their native speech, but why should the traditional Solomon be compelled to complain in Latin "Vanitas vanitatum, vanitas"? Why not permit him to use his native Hebrew, or at least the Greek of the Septuagint? If translated at all, why not let it be directly into the stately English of the King James version?

The volume will be more appreciated by, and prove more useful to, those who are interested in a knowledge of society as a means of promoting better social relations than by those interested in a science of society for its own sake.

HOWARD E. JENSEN.

## An English Preacher on Lincoln

ABRAHAM LINCOLN. *By J. Alfred Sharp; Epworth Press, London.* 3 *shillings* 6 *pence.*

LAST JANUARY I read an article by Dr. S. Parkes Cadman in the Christian Herald listing the important books that he had read in 1928. Among a dozen or so he mentioned a Life of Lincoln written by J. Alfred Sharp. My curiosity was quickened. I had never heard of this book despite the fact that I am always browsing about in catalogues of Lincoln lore and bookshops that specialize in Americana. The local booksellers knew nothing of this Lincoln item so I wrote Dr. Cadman and through him secured a copy of Sharp's Lincoln direct from the London publisher.

It was worth the trouble. It is not a large or exhaustive work. It is simply and ably written. The author is a lover of poetry and he has managed to include in his book some of the best verses by American writers on Lincoln, as for instance Riley's "A Peaceful Life—Just Toil and Rest" and those especially fine lines of McKay beginning "And So They

Buried Lincoln? Strange and Vain." More familiar lines from Whittier, Bryant, and of course Whitman's "O Captain! My Captain!" are also included. And here are two stanzas that I do not recall having seen before:

"Alone he stands,
A solitary man,
Dark faced,
Huge framed,
Heroic plan.

In time of crisis
Doomed to stand alone,
Sore pressed,
Misunderstood,
Unyielding stone."

Mr. Sharp has turned out what ought to be a popular life of this great American. His work is well balanced and despite an occasional inaccuracy, such as identifying Mr. Lincoln with the "Anti-Saloon League"—a phrase which the author uses perhaps as a synonym for the early temperance movement in this country—and an occasional mistake in the spelling of a name as for example, "John T. Stewart" instead of Stuart, the book is distinguished by scholarly knowledge of American customs and history.

This is the fourth biography by English writers in the past twenty years with Lincoln as theme; to wit, Henry Bryan Binns, Lord Charnwood, Ralph Shirley and J. Alfred Sharp. Charnwood's work is in a class all by itself, one of the best single volume lives of Lincoln ever written, but I believe this volume by Sharp ranks above Shirley's and in some respects is better balanced than Binns'.

EDGAR DEWITT JONES.

## Skeptic and Humanitarian

VOLTAIRE: GENIUS OF MOCKERY. *By Victor Thaddeus. Brentanos,* $5.00.

I SUPPOSE it is no exaggeration to say that Voltaire is a hero to every man—to every young man, in any case—who is not a mental inferior. His name wears a halo in the estimation of every friend of liberty; his memory is an inspiration to every individual who, however vainly, ever aspires to aid in the correction of a social wrong. But I have wondered how much we who speak of him with such unaffected reverence really know of him. The question has recurred in my thought with considerable frequency in recent years: Of all he wrote, how much have we read? Of all he did, how much can we recall with any decent accuracy? Challenged to state ten facts with respect to his life, how many of us could answer with a creditable list? Honesty compels the confession: not many.

It is for these reasons—and others—that I am happy to see Victor Thaddeus' present contribution to the flood of good, bad and indifferent biography which at this moment all but overwhelms even the inveterate hero-worshiper. Thaddeus has effectively deprived us of any further excuse for being ignorant of the principal facts of Voltaire's career. We salute him for his performance of a task which very much needed to be done. The Voltaire legend may now acquire at least a skeleton; it may even assume the outlines of a real body; it need no longer be simply a name floating, wraithlike, on our intellectual horizon.

I have amused myself in an effort to catch Thaddeus in a misstatement, have deliberately tried to find something in his text to pillory as error—and had a pleasant disappointment for my pains. I do not deny that he may have erred; I simply declare that diligent search has disclosed nothing to complain about. Perhaps some spiritual descendant of the "infamous ones" against whom Voltaire delighted to fulminate may have different luck, but I sincerely hope not.

Thaddeus, then, has been accurate, or so I personally believe after checking his data. Has he been guilty of the once too common crime of omitting the shadows from his portrait? No, he has given us the minus elements as well as the plus. He does not pretend that his hero was any sort of plaster saint. He does not represent him as being any braver than he was; he frankly exposes his keen instinct for money, his childish admiration for princes, his willingness "to stoop to conquer," his flattery, his egotism. But neither has he felt it necessary to deny his virtues. He does not conceal his respect for his subject. He is admittedly more or less on his knees to the mocker, but he has his head up—not down. In a word, he has been fair. And he has been thorough. He knows his theme as well as he should—if not better. The Voltaire literature is vast; a man cannot spend his life wading in it; Thaddeus has gone deep enough for his purpose—and for ours.

The result of this combination of knowledge, respect and justice is the creation of something truly alive. Thaddeus has surely resurrected the man; it is a real personality that alternately struts and scurries through his pages. And so again I say that Voltaire may now be more than a skeleton to his natural disciples. It will bear mention, also, that Frederick the Great enjoys a resurrection of his own, in company with his friend. The problem of the Prussian's chaotic genius has never been better stated anywhere to my knowledge. Perhaps I might dissent from some of the conclusions offered, but I certainly have no quarrel with the postulation.

Above all, I am pleased with the vitality of Thaddeus' text. He has produced a book which is not only easy to read, but once begun hard to abandon; not many who will take it up will put it aside short of the end.

JAMES WALDO FAWCETT.

## New Testament Commentaries

THE MOFFATT NEW TESTAMENT COMMENTARY: THE GOSPEL OF JOHN, *by G. H. C. Macgregor.* THE GENERAL EPISTLES, *by James Moffatt.* THE EPISTLE TO THE PHILIPPIANS, *by J. Hugh Michael. Doubleday, Doran & Company,* $3.50 *each.*

COMMENTARY ON THE FOUR GOSPELS. *By David Smith. Doubleday, Doran & Company, 3 vols.,* $10.00.

ON ANOTHER PAGE in this issue will be found an extended review of the volume on the Gospel of Matthew in the Moffatt New Testament Commentary. This will serve to indicate the character, method and importance of the entire work. The English text upon which the comments are based is, in each case, that of the Moffatt translation. This is, I believe, the first case in which a commentary of any note has been written around one of the new and unauthorized versions. The innovation is a distinct advantage, for the translation is in itself a luminous commentary which does away with the necessity for much of the verbiage which commentaries have been prone to employ in telling what the passage under consideration means. The authors of the three volumes here listed give evidence of critical scholarship on every page—a scholarship which neither blurs the facts for the preservation of edifying traditions nor exhausts itself in minutiae of interest only to technical students. Not only in Professor Moffatt's volume on the General Epistles but also in the others, probably through

the influence of his general editorship of the series, the keynote of the treatment is set by the consideration of the New Testament documents as a body of literature produced by the early church. Whatever may have been the authorship of this or that book, the more significant fact is that they were the product of the mind of the church. There is, after all, some advantage in having a commentary produced under the direction of one who, while his New Testament scholarship is above suspicion, is yet primarily a church historian. The David Smith commentary on the gospels, in three volumes with a total of nearly 1500 pages, is the work of a reasoned and celebrated scholar, but it is, in the main, the scholarship of an earlier day. There is no easily discoverable reason why this work could not have been written a generation ago except that the author simply had not gotten around to it. It makes slight use of the advances of New Testament scholarship during the last thirty years. The fact that Matthew gives the genealogy of Joseph is found to be, in some strange way, a "confirmation" of the miraculous birth of Jesus. Yet the author is too wise to attempt a reconciliation of the genealogies given by Matthew and Luke, and wise enough to recognize them as "popular accounts woven by the reverence of primitive believers" for purely religious purposes. He takes no cognizance of a question of a possible interpolation in the text of Matt. 5:32. Mark 16:9-20 is, however, unhesitatingly set down as the work of a later hand. The Fourth Gospel is considered as having been written by the son of Zebedee. On these and other critical questions little or no evidence is adduced. The author gives his opinion, explicitly or implicitly, and passes on to the specific task of commenting on the text. Subject to the limitations already suggested, the comment is wise and helpful, often penetrating, generally informing, always reverent. W. E. G.

## For Puzzled Youth

THE RELIGIOUS DIFFICULTIES OF YOUTH. *By Albert D. Belden. Cokesbury Press,* $1.50.

THIS BOOK is the outgrowth of a pastor's effort through a number of years to deal with the religious perplexities of the young people of his parish. The treatment is popular, uncritical, conventional, and homiletic. The problems are approached from a theological point of view rather than from the point of view of the realistic problems that emerge out of the adjustment of youth to the complex and rapidly changing conditions of modern life. The answers, in so far as they are answers, are in theological terms rather than in terms of the vital experience of young people. The book is divided into two parts. Part I deals with the nature of God, the supernatural, the seeming unreality of the spiritual life, the supremacy of Jesus, the doctrine of the trinity, the problem of suffering, the problem of sin, the atonement, the church, being a Christian today, sex, and the future life. Part II consists of a miscellany of twelve unrelated topics dealt with from a homiletic point of view. Whatever its value as sermonic material, the book is negligible from an educational viewpoint.

WILLIAM CLAYTON BOWER.

## Books in Brief

As an informing and discriminating treatment of the problems of civilization and government in India, Savel Zimand's LIVING INDIA (Longmans, $3.00) deserves to be marked with a double star. It contains illuminating chapters of history, briefly and vividly told, but the main emphasis is upon present conditions and the outlook for the future. The author detects and exposes some inaccuracies in Miss Mayo's book and, without whitewashing the dark spots, presents a very different picture. The treatment comes down to date sufficiently to discuss the Simon commission and the Indian insistence that the future of the country's government shall be determined by a joint rather than an ex parte commission.

If it is information that you want about one of the most glamorous parts of this globe, and information mingled with charm, then read Edward Hutton's A GLIMPSE OF GREECE (Macmillan, $6.00). It gives much more than a glimpse, really a pretty complete view made up of many scenes and enriched by a sufficiently full recital of the historical episodes and literary traditions of which the traveler (either actual or imaginative) needs to be reminded. I should no more think of going to Greece without this book than of going fishing without a hook. I have carried Hutton's "Naples and Southern Italy" and his "Cities of Sicily" around with me through the scenes which they describe and found him always accurate, informing and entertaining. He has abundant scholarship so well assimilated by a humanized mind that he both carries it gracefully and conveys it painlessly.

All the vigor, the romance, the heroism and the humanity of the Appalachian mountaineers shines from the pages of THE LAND OF THE SADDLE-BAGS, by James Watt Raine, professor of English in Berea college (Missionary Education Movement, $1.50). Racy speech and old-time songs, sturdy virtues and violent crimes, moonshine and feuds, industries and the struggle for education—it is all here. If this is missionary propaganda, it is the best kind in the world, for it draws back the curtain and reveals the whole scene, and the scene itself makes its own appeal. But quite apart from propaganda and appeals, it is a book of fascinating interest to anyone who cares to make acquaintance with some of the raw and unspoiled stuff of humanity.

It is with a humiliating sense of abyssmal ignorance that I confess that I never heard of Raphael Pumpelly until I read the sketch of him, with seven other pioneering and nonconforming spirits, in Rollo W. Brown's *Lonely Americans* (Coward McCann, $3.50). And then I made haste to get hold of Pumpelly's own books, his "Across America and Asia" and "Reminiscences," passing by for the present as scientifically over my head his voluminous reports of researches published by the Smithsonian and Carnegie institutions. There is a man worth knowing—geologist, adventurer, poet, mystic, "cosmic prospector." Mr. Brown writes with a keen sense of the distinctive qualities which gave character to the stalwart individualists whom he has chosen as the subjects of his biographical portraits. The others are Whistler, Eliot, MacDowell, Bellows, Charles Eliot Norton, Emily Dickinson, and Lincoln. There are various types of heroism in his subjects and admirable artistry in his treatment of them.

Nathalia Crane must be about sixteen by this time—verging toward maturity for a child-poet, but still young for a poet. VENUS INVISIBLE (Coward-McCann, $2.50) is her third volume of poetry, and probably it is the last that can be judged by the special standards which are applicable to the works of precocious genius. After this she will have to face the full force of criticism with no allowance for her tender years. And I have an idea that she will be able to do it. She has something. In the process of growing up she will doubtless keep the colorful quality, the flash and surprise, which give charm to the best of her present work, and probably she will lay aside the childish habit of using words that

do not mean anything. Let her continue to search the dictionary—even the fine print at the bottom of the page—for rare words, like camis, fusil, ords and veruled, but there is not much gained by introducing galoon, latless, cascadel and wrennet. She is fond of oriental scenes, and searches not unsuccessfully for words and imagery with which to suggest the aroma and the mystery of the east, but always one sees the little American girl in the background—which, considering her still as a child poet, adds more to the picture than it detracts from it. In spots she rises above the limitations of her youth. Her Lindbergh poem, which is included in this volume, deserved the prize which it won in an extensive competition.

## Briefer Still

*Christian Public Worship,* by Thomas L. Harris (Doubleday, Doran, $2.00). A survey of the history and principles of public worship, with suggestions for experiment and some liturgical forms. Good.

*Getting Acquainted with God,* by R. W. Barstow (Macmillan, $1.00). A little book of breakfast-table devotions for homes where there are children. Six lines of introduction, a brief scripture reading and a prayer, for each day. Try it.

*The Indirect Effects of Christian Missions in India,* by Robert Smith Wilson (James Clarke & Co., London, 6/-). A Cambridge university prize essay dealing with the effects of Christian contacts upon social conditions, other religions, and the Indian view of Christianity, as well as some topics more central to the missionary problem than the title suggests.

*Europe's Only Hope,* by Francis Bennet (Cecil Palmer, London, 3/6). An argument for an unbiased investigation of war guilt, and some data in support of the conviction that the blame must be shared and the treaty of Versailles revised.

*Human Nature in Christian Work,* by A. H. McKinney (Wilde, $1.50). Urges pastors and religious educators to study human nature. If they follow this excellent advice they will learn more from it than they will from this book.

*College or Kindergarten?* by Max McConn (New Republic, $1.00). A keen but kindly critique of colleges, and a plea for colleges that shall not be kindergartens and shall not administer pap from the bottle to intellectually toothless babes. By the dean of Lehigh.

*Churches at Work,* by Charles Lincoln White (Judson Press). Present problems of the church, and methods by which, with a restoration of first century zeal and devotion among laymen, the church might accomplish results in social betterment, evangelization and international good will.

*Christ Is All,* by James A. Francis (Judson, $1.25). Sermons that would be better heard than read; but, alas, we shall hear his voice no more. A real preacher with a vital message.

*The Essentials of the Christian Faith,* by Hugh R. Magill (Stratford, $2.00). A formulation of doctrines which the author believes to have biblical sanction and to constitute a sufficient basis of union, amounting in all to a rather full body of conservative doctrine.

*The Son of the Living God,* by Reuben Nordsten (Stratford, $2.00). An exposition of the person and teaching of Jesus, including a defense of miracles and culminating in citations of the phenomena of Buddhism, psychic research and modern spiritualism as affording grounds for faith.

*Missionary Education in the Church,* by Herbert Wright Gates (Pilgrim Press, $1.00). An excellent general textbook in the standard leadership training curriculum.

*The Gospel of the Living Jesus,* by T. H. Davies (Macmillan, $2.25). A British nonconformist clergyman, with experience also in Canada, Australia and California, gives a thoughtful and stimulating interpretation of the religious significance of Jesus. He aims to steer a course between traditionalism and liberalism, but it is not a timid course.

*The Ambassador,* by Bishop James E. Freeman (Macmillan, $2.00). Yale lectures on preaching for 1928. The lectures deal with the preacher—his fitness, equipment, loyalties, technique, perils, opportunities.

*Between the Lights,* compiled by Fanny B. Bates (Crowell, $2.00). A selection of thoughts for the quiet hour, a choice bit of prose and one of poetry for each day in the year. Reissue of a forty-year-old classic.

*The Passion for Life,* by John Lewis. (Yale University Press, $2.00). A post- and super-Bergsonian theory, which makes a certain *elan vital* not indeed the basis of reality but the primary motive of progress, art, science, human creativity and, above all, of religion. A discussion both scholarly and eloquent.

*Stories of Hymn Tunes,* by Frank J. Metcalf. (Abingdon, $1.50). Facts about the composers and, in many cases, the circumstances attending the composition of one hundred standard hymn tunes.

*The Greatest Power in the World,* by Margaret S. Linn Parr. (Christopher, $1.50). An exposition of New Thought principles.

*The Meaning of Selfhood and Faith in Immortality,* by Eugene William Lyman. (Harvard University Press, $1.00). Ingersoll lecture for 1928. A closely knit argument for immortality based on a particularly well wrought out statement of a philosophy personalistic to the extent of stressing the reality of human selves and of the Cosmic Creative Reason and Moral Will. Worthy of very careful study.

*Can I Teach My Child Religion?* by George Stewart. (Doubleday, $1.50). The answer is Yes. Methods and materials are given. Much of the discussion relates to the development of personality in matters not specifically religious.

*Swedenborg's Historical Position,* by Lewis Field Hite. (Mass. New Church Union, $1.25). A favorable estimate of the greatness of Swedenborg and a compilation of the testimonies of his contemporaries and of other well known men.

*The Story Peter Told,* by Elsie Ball. (Holt, $1.75.) The Gospel of Mark retold in attractive language for children, with maps and illustrations.

*They Knew Jesus,* by Edwin Moore Martin (Funk & Wagnalls, $2.50). A series of evangelistic sermons unique in form. A dozen or more of the contemporaries of Jesus, friends and enemies, are made to tell their own stories of their experience with him. Well done, though the characters all speak the same language.

*Christopher C. Andrews,* Recollections 1829-1922, edited by his daughter, Alice E. Andrews (Arthur H. Clarke Co., $6.00). The story of a long and useful life—young lawyer in New England, emigrant to Kansas in the days of the anti-slavery struggle, civil war general, editor, diplomat, pioneer in the forestry and conservation movement.

*The Wider Fellowship,* by Charles William Wendts. 2 vols. (Beacon Press, $12.50). Memories, friendships, and endeavors for religious unity, 1844-1927. A personal story that almost spans the century, that covers the continent from Boston to San Francisco, and that expands to include the author's participation in many interdenominational movements. A leader among Unitarians, and a contribution by that denomination to "the wider fellowship."

# CORRESPONDENCE

## Answering the Question Marks

EDITOR THE CHRISTIAN CENTURY:

SIR: It is a perplexing time of reconstruction in thought and feeling and organization for any Christian anywhere in the world, and at such a time convictions are being revised, and of course action slows down—especially decisions for Christian service abroad, which in the nature of the case require a particular assurance of mission. But the fact that many boards and secretaries, and above all that the Jerusalem meeting delegates, are willing to take this risk of present shock to the missionary movement by wholeheartedly committing themselves to the new and better views is, it seems to me, an answer to the continuous barrage of question marks which The Christian Century has now for years been hurling, not in front of the missionary movement to correct the motives of supporters at home and make possible steady progress, but at it, disheartening all progressives in the movement abroad, and alienating and chilling the sympathy of liberals at home.

The only hope of weaving the new fabric of Christian international life lies in gathering up the strands of mutual understanding and the traditions of Christian world service that are already within the missionary movement. If we repudiate those the work must all be started over again from the beginning; which is inconceivable. The strongest elements in that movement are today committed to this new task. Can we not look to you for support? If you were to throw all the optimism and fire into your belief in the future of foreign Christian service for Americans that you are putting into your magnificent struggle for the new internationalism we should soon see the results in a quickening of interest among the young leaders in the homeland.

Hirosaki, Japan. CHARLES WHEELER IGLEHART.

## Why Don't People Do Such Things?

EDITOR THE CHRISTIAN CENTURY:

SIR: "People don't do such things" as humbly applying the golden rule to missionary enterprise, says a correspondent of The Christian Century. Don't they? The correspondent pictures, as the reductio ad absurdum of this suggestion, a Buddhist priest receiving a Christian missionary with the words, "We shall expect your message to be given in the spirit of a joint search for truth and experienced values." As I read these words, I have just returned from a meeting addressed by Dr. E. Stanley Jones. And, for some reason, just after hearing this missionary extraordinary, the above sentence does not seem absurd at all. Has not this envoy of Christ made for himself such a reputation for honest, humble truth-seeking, that he has been met many times by just such receptions as that suggested? And has his missionary enterprise waned?

It is true that, for the most part, "People don't do such things." Perhaps that is one reason why so very few accomplish such things as does Stanley Jones. Most of us are still "nervous saints," afraid to put Christ to the round table test.

Lincoln, Neb. L. HAROLD DEWOLF.

## Nations in an Imperfect World

EDITOR THE CHRISTIAN CENTURY:

SIR: In principle I heartily agree with Ernest Fremont Tittle's article on "An Adequate National Defense." However, the problem is not so easily solved and its practical application presents a problem larger than the general acceptance of the principle of good will. Most certainly let every private agency and every department of government so regulate its policies as to cultivate and foster good will. But is this something new? Did not Washington advise: "Observe good faith and justice toward all nations. Cultivate peace and harmony with all. Religion and morality enjoin this conduct; and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and, at no distant period, a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence?"

Do we not pride ourselves that our history has been singularly free from national selfishness and aggression and filled with acts of disinterested friendship? Good will depends, in large part, upon mutual understanding; another great problem. Not infrequently our best intended and most friendly acts are misconstrued and turned back to us in a false light.

In the 133 years since Washington's farewell address the United States has engaged in five major wars and in each instance our military establishment was most inadequate and because of its inadequacy cost the needless sacrifice of many lives and much treasure. In no instance in our history can it be said of our military policy that it stirred up a trouble it was expected to avoid. And while European systems of defense did not prevent the world war, yet the French army of 1914 and Britain's gallant "contemptibles" did prevent the conquest of Europe by Germany and, with our help, did in the end make possible a treaty of peace which, bad as it may be in some particulars, is probably better by far than would have been dictated by a victorious Germany, if we may judge from the spirit which dominated the old German empire.

If, however, we agree, and every reasonable person must, that the only intelligent way for nations to live side by side in an ever more compact world, is to continually cultivate policies of good will and to settle disputes either by a conference or an impartial tribunal, we must also agree that such a radical change from old ways will require a steady evolution in the thinking of the peoples of the world. It has required many centuries to take the first big step. That taken, others will come more rapidly but not at once and not without stumbles.

Therefore during this period of progress toward the establishment of Christian individual standards in international affairs and before the new type of adequate national defense is attained, are we, in a burst of eager idealism over the first halting step, to discard the only defense we have and place our sole trust in a noble example participated in only by ourselves? Are we in 1929, in a passionate outburst of enthusiasm, going to "swap horses in the middle of the stream" when possibly the other side will not be reached till 2029 or after? In the present condition of world affairs such a policy would be folly and no responsible American statesman can or will adopt it.

What responsible statesmen will and must do is find the Mr. Morrows and use them, cultivate peace and friendliness and understanding and good will, but wait until each nation is prepared to show an "example of a people always guided by an exalted justice and benevolence." Until that day there is some security to be gained for the United States in sound military institutions, notwithstanding poison gas, disease germs and long range guns.

Lafayette College, Easton, Pa. EDWIN H. RANDLE, Captain, Infantry, D.O.L.

## Mr. Rattenbury's Lectures

EDITOR THE CHRISTIAN CENTURY:

SIR: May I call your attention to an error in Mr. Hutchinson's review of Mr. Rattenbury's book, "Wesley's Legacy to the World." The review states that these lectures were delivered at Vanderbilt university. This is a mistake. They were delivered at Emory university, Atlanta, Georgia, in April, 1928, and were delivered on the Quillian foundation, a lectureship established for the college of arts and sciences of Emory university.

Atlanta, Ga. FRANKLIN N. PARKER, Dean.

# NEWS *of the* CHRISTIAN WORLD

*A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE*

**Death of Dr. Howard A. Bridgman**

Dr. Howard A. Bridgman, who served the Congregationalist as editor in chief from 1911 to 1921, died suddenly at his home in Shirley, Mass., March 16. Dr. Bridgman served on the staff of the Congregationalist for 34 years, as associate editor, as managing editor and as editor. Following his resignation from the editorial post in 1921 he was appointed head of Lawrence academy, Groton. In 1925 he opened a boys' school under his own name in Shirley, and since that date had conducted the work of this school. Dr. Bridgman was 68 years of age at the time of his death.

**30 Years of Pastoral Service in Philadelphia**

Rev. Floyd W. Tomkins has just completed 30 years of continuous pastoral service at Holy Trinity church, Philadelphia. Dr. Tomkins' ministry has been much wider than with his local church. During the past Lenten season he has preached about 20 times a week.

**Canon Raven Sees Religious Renaissance on the Way**

Canon Charles E. Raven, of Liverpool, gives as some indications of the coming of a religious revival: there is a changed tone in literature; religious discussions in the press are popular; the utterances of politicians have a more religious tone; popular talk is more on religious subjects; there is frank and free criticism of both churches and churchmen. What was the prerogative of a few pioneers 20 years ago is now the task of a very large number, he says.

**German Jews Will Organize For World Peace**

Prof. Albert Einstein, Oscar Wassermann, Dr. Lee Baeck and other prominent German Jews have accepted membership on a committee to organize a Jewish association for world peace. A meeting for organization was held recently at which 150 Jewish leaders were present. Prof. Einstein, addressing the meeting, declared that the Jewish religion is the oldest institution advocating the spirit of peace and brotherhood.

**Famed Methodist Educator Reaches 96th Year**

Dr. William Fairfield Warren, president emeritus of Boston university, and sole living member of the first faculties of Boston theological seminary, also the oldest member of the New England conference of the Methodist church, attained his 96th birthday March 13. Dr. Warren lives with his daughter in Brookline, Mass.

**Religious Emphasis Week In Fargo, N. D.**

The week of March 11-17 was observed as Religious Emphasis week at Fargo, N. D., Jews and Catholics uniting with Protestant churches in making the effort a true community movement. The speakers during the week were Rev. Donald Tippett, of the Church of All Nations (Methodist), New York city; Rev. Harold Geistweit, of First Baptist church, Des Moines; Miss Ethel L. Perry, juvenile court officer for the church federation of Minneapolis, an Episcopalian, and Rabbi A. G. Minde, of Temple Israel, Minneapolis. These speakers brought their messages to many organizations. The State college, the State Teachers college and high school and junior high schools

## British Table Talk

*London, March* 12, 1929.

**The King Goes Out of Doors**

TODAY it is reported that for the first time for 16 weeks the king went out of doors, being wheeled in a bath-chair. There is very good news still from Bognor, but the physicians are sternly insisting that the king must have complete rest. If only the summer passes without relapse, he may have years of active life; but the poison entered so deeply into his system that no prolonged exertion of body or mind must be undertaken for the present. The doctors, I believe, insist on four months' rest. That will include the period of the election and perhaps the formation of a new government. It may be necessary to introduce a regency bill of a temporary kind to secure that in such times of change the constitutional part of the monarchy may be fulfilled.

* * *

**The Free Church Council In London**

The National Free Church council is assembled at this moment in London. Its functions are chiefly deliberative; like the Church congress it has no power to legislate; but there are times in which there is great need for some declaration of the mind of the Free churches not by resolutions so much as by the powerful presentation of some concern which is shared by these churches. Not seldom has that happened. One meeting in the list arrests my attention. It will be addressed by Mr. Ramsay Macdonald, General Higgins of the Salvation Army, and Professor Peake. What a pleasant symposium it might be if these three were to justify their varied methods of dealing with the scriptures! But they will be handling other public matters of first importance. Their presence together shows that the Free church council does not wish to banish labor, or the critical study of the Bible, and that it welcomes the new head of the army.

* * *

**The Cost of Armaments**

The editor of the Observer, who can write with as lively and pungent a style as any journalist of ours, reminds "the ladies and gentlemen of 21 and over," who will shortly be voting, that they are contributing five cents per minute to the league of nations, and $1,000 per minute to armaments. Yet sometimes a fervid patriot raises the cry that the league costs this country too much! The defense estimates for the year 1929 are as follows: navy, £57,000,000; army, £41,000,000; air force, £16,000,000. This is a ridiculous bill, in Mr. Garvin's judgment; we are a subordinate nation in the air, he holds, and "this secret, unconfessed influence fetters our European diplomacy. We are not sure of ourselves, and we play, he says, a less influential part than we should. If we are to arm, then by all means let us arm in the air, from which in case of war, destruction would rain upon us. "Save your millions or modernize your defense," is the counsel of this guide.

* * *

**Mr. Churchill on "The Aftermath"**

I read Mr. Churchill's last volume during the week-end. In my list it followed Haldane's autobiography, and greater contrasts could not be found. There are many fascinating pictures in the book, but in its engaging freedom from cant, and in its calm and not ungenerous way it brings the statesmen of Europe into judgment.

(*Continued on next page*)


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e open for speeches. Mass meetings were held in the evenings in churches theaters, beginning with a banquet in local Elks temple, with 400 persons ent. Rev. H. R. Best, of First Bap- church, was a leader in this movement.

io Governor to Speak at
ciples College Commencement

Gov. Myers W. Cooper, of Ohio, has en invited by the graduating class of hany college, Disciples school at Beth- , W. Va., to deliver the commencement dress in June, and has accepted the in- tion.

. Brummitt Sails
r Europe

Dr. Dan Brummitt, editor of the North- stern Christian Advocate, with Mrs. ummitt, left Chicago April 2 and sails week for a "study-and-vacation" jour- y in Europe.

ligious Affiliations of the
binet Members

The members of President Hoover's binet are all church men. Their religious affiliations are as follows: Henry L. Stimson, secretary of state—Presbyterian; Andrew W. Mellon, secretary of the treasury—Presbyterian; James W. Good, secretary of war—Presbyterian; William D. Mitchell, attorney general—Presbyte-

## BRITISH TABLE TALK

*(Continued from preceding page)*

hey are shown to have been little men, restling with problems too great for em. When the war ended they had to ce the phantoms which they had them- lves called into being. They had to tify their own wild and often insincere omises. If Earl Grey's book revealed statesmen of the years before the ar, Mr. Churchill's certainly brings them -and himself—to judgment for the fail- rs of the years after the war. I always ought the election of 1918 a miserable isode in our history, but I did not think was so bad as it appears in this book.

* * *

nd So Forth

Tomorrow, Wednesday, March 13, re will be the first parliamentary de- te on the report of the East Africa com- ission. Lord Lugard and Lord Olivier ve put down motions; Lord Olivier pro- es that before any constitutional or inistrative changes are brought into ce they should be submitted to a joint ect committee of both houses. . . . . he bishop of Edinburgh, Dr. Walpole, d last week. A saintly character and nerous in his bearing to others he be- me deeply respected and beloved in tland, a land in which the Episcopal urch is very small. Dr. Walpole wrote veral books of a deeply spiritual kind. e was the father of Mr. Hugh Walpole, novelist. . . . . Lord Finlay, also a eat international lawyer, died last week. e was the British representative in the ternational court of justice at the ague. It should be added that he was true man of letters and a most constant mber of his kirk, the Scottish Church St. Columba's in the west of Lon- . . . . . At a Good Friday service St. Thomas' church, Leipzig, 1729, the Matthew Passion music of Bach was ard for the first time. Till 1829 it had peared to be still-born. No one heard till in that year Felix Mendelssohn, a of 20, had it performed. Now there no work heard so often at this season.

EDWARD SHILLITO.


# Today's Best Religious Books!

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**RELIGIOUS DIFFICULTIES OF YOUTH**

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**Rev. Samuel Blair, Editor**

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Dr. Arthur J. Jackson, Director of Department of Religion, American University, Washington, D. C.

rian; Walter F. Brown, postmaster general—Congregationalist; Charles Francis Adams, secretary of the navy—Unitarian; Ray Lyman Wilbur, secretary of the interior—Congregationalist; Arthur M. Hyde, secretary of agriculture—Methodist; Robert P. Lamont, secretary of commerce—Presbyterian; James J. Davis, secretary of labor—Baptist.

**University President Says Spiritual Leadership Needed**

Here is the opinion of Pres. Glenn Frank, of the University of Wisconsin, as to the chief need today: "We modern need a spiritual leadership to lift us out of the logic-chopping of theological debate into a life of creative spirituality—a leadership that will think more of spiritual technique than of doctrinal definition."

**Dean Robbins Goes to Church Of Heavenly Rest, New York**

Rev. Howard Chandler Robbins, whose resignation as dean of the Cathedral of St. John the Divine took effect Easter eve, announces that he has accepted the post of associate preacher on the staff of the

## Conference Takes Advanced Peace Position

THE most advanced position on the issue of international peace so far taken by any church body was adopted by the study conference held under the auspices of the National Committee on the Churches and World Peace at Columbus, Ohio, March 6-8. This committee, of which Bishop W. F. McDowell is chairman, and Sidney L. Gulick and B. S. Winchester secretaries, drew 124 delegates from 35 denominations and other religious organizations, to its study conference. The findings, which were adopted after three days of discussion, have now been incorporated in a "Message to the Churches," which is being distributed in pamphlet form from the headquarters of the committee, 105 East 22nd Street, New York city. This is also the address of the Federal council of churches.

*Stand on Kellogg Pact*

The conference's findings are based on the adoption by the United States and other nations of the Kellogg pact. After welcoming the pact, a series of affirmations was adopted, of which the following were the first three:

"1. We hold that the church, the body of Christ all inclusive—transcending race and national divisions—should henceforth condemn recourse to war for the solution of international controversies, should support the state in renouncing it, and should insist that responsible statesmen shall conduct the policies and procedures of the state in harmony with the spirit, the pledges and the intent of the pact.

"2. We hold that the churches of Jesus Christ should be a mighty dynamic in abolishing war. War denies the fatherhood of God, scorns the brotherhood of man, mocks the sacredness of human life, is merciless to helpless women and children, uses falsehood, ignores justice, releases the passions, and cultivates hate. War means everything that Jesus did not mean, and means nothing that he did mean.

"3. We therefore hold that the churches should condemn resort to the war system as sin and should henceforth refuse, as institutions, to sanction it or to be used as agencies in its support."

Following these declarations, the conference went on record as holding that patriotism now involves support of the state in its refusal to resort to war; that the churches should support conscientious objectors in case of war; that they should provide instruction in the economic causes out of which wars have arisen in the past; that they should vigorously advocate reduction of armaments; and that the struggle to establish world peace is primarily a moral struggle, the outcome of which will depend on the position taken by the churches.

*War Is Sin*

Seven definite and immediate recommendations are made to the churches in the light of the affirmations adopted. The churches are called on to denounce resort to war as sin; to promote loyalty to the Kellogg pact; to support the government in all peaceful methods of settling disputes; to support a new codification of international law based on the principle of the pact; to advocate membership in the world court; to advocate membership with suitable reservations, in the league of nations; to demand general and drastic reduction of armaments, and "advocacy of the abandonment of the policy of armed intervention by one power on its own authority for the protection of the 'lives, property and interests' of its citizens in foreign lands, and the substitution of non-violent measures collectively administered."

In addition to these matters put forward for immediate attention, the conference picked out a number of other questions which it held important in securing peace. It pointed out the expanding economic power of the United States and held that the churches should study its relation to future international good. It recommended study of tariffs as trade barriers; of foreign investments as sources of trouble; of methods of intervention and the technique of the new economic imperialism; of the relation of the pact to national security and military training; of Anglo-American relations; debts and reparations; the problem of the Philippines the Monroe doctrine.

One affirmation adopted held "that the church should minister to all men, including soldiers and sailors; but that its chaplains and Christian workers should be independent of and not subject to control by the war system and should serve human need, whether of friend or foe." Restoration of civil rights to conscientious objectors, and the placing of Asiatic immigration under quota regulations were also recommended.

Copies of the report, which includes a long section on "Education for Peace" for Sunday schools and other church organizations, can be obtained from the headquarters of the committee.

urch of the Heavenly Rest, New York
y. He also becomes a member of the
f of the Church of the Incarnation,
w York city, of which church he was
or before he became dean of the cathe-
al. Dr. Robbins has been nominated
the professorship of pastoral theology
General theological seminary; it is ex-
ted that he will be chosen for this post
the election to take place in May.

**rganization of the**
**deral Council**

Bishop Francis J. McConnell, president
the Federal council of churches, an-
nces the complete organization of the
ncil for the next four years. Dean
ther A. Weigle, of Yale divinity school,
s been elected chairman of the adminis-
tive committee, and former Attorney
neral George W. Wickersham is to
ve as chairman of the committee on in-
rnational justice and good will. Other
mmittee chairmen include: Evangelism
d life service, Bishop A. R. Clippinger,
ayton, O.; church and race relations,
eorge C. Clement of Louisville, Ky.;
mmission on relations with religious
dies in Europe, Kenneth D. Miller,
adison, N. J.; editorial council of the
ligious press, Paul S. Leinbach, Phila-
lphia, Pa.; general committee on army
d navy chaplains, Dr. Jason Noble
erce, Washington, D. C.; relations with
e eastern churches, Rev. Charles H.
ent; committee on good will between
ws and Christians, Dr. S. Parkes Cad-
n.

**ppelin Spends Easter**
**ver the Holy Land**

It is reported from Berlin that the fa-
us passenger airship, the Graf Zeppe-
, in charge of Capt. Karl Eckener, was
pected to leave Germany on the night
March 31, with 24 passengers from
ur nations, and head across the Medi-
rranean, then over the Holy Land and
rusalem to spend Easter, then return-
to Germany, making the entire trip in
ur days.

**w Director for New Jersey**
**sley Foundation**

Rev. Alexander Corson, of New Jer-
, has been appointed pastor at Prince-
, N. J., and director of the Wesley
undation. Dr. Corson is a graduate of
inceton university.

**v. T. B. Larimore, Church of**
**rist Evangelist, Dies**

Rev. T. B. Larrimore, minister of the
urch of Christ, newspaper correspond-
t and educator, well known throughout
nnessee and the south for a half-cen-
y, died in Santa Ana, Cal., on March

**sciples Congress,**
**ril 16-19**

This year's session of the Disciples con-
ss will be held in St. Louis, April 16-
. A score of speakers will make the
-week a worthwhile event. P. A.
ad, of Meigs Publishing company, In-
napolis, is the secretary-treasurer, and
y be addressed for further information.

**n's Bible Class Meet**
**Baltimore**

The national convention of men's Bible
ses will meet in Baltimore May 4 and
the Fifth Regiment armory, where Woodrow Wilson was nominated for the presidency. About 35,000 delegates are expected to attend.

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Francisco, has been selected for the chairmanship of the bishops' committee on evangelism of the Methodist church made vacant by the death of Bishop Henderson. The executive direction of the plans prepared by Bishop Henderson and approved by the committee will be in the hands of Dr. George B. Dean of the department evangelism of the board of home missio

**Cleveland Pastor on City Council**

Rev. Russell S. Brown, pastor of M Zion Congregational church, Clevelan

## Special Correspondence from Central Europ

*Geneva, February 25.*

**French National Christian Students Congress**

CHRISTIAN groups in the universities are often the best barometer of the changing conditions in the spiritual atmosphere of a nation. I have the impression that the annual national congress of the French Student Christian movement which was held in Paris, Feb. 10-13, may be regarded as an indication of such changes in France. During the decade since the war interest among Protestant student circles in France has largely concentrated upon the problem of the inner life. This has not meant a narrow sectarianism; on the contrary there has been a distinct movement towards a liberal, interconfessional outlook. Preoccupation with the inner life was regarded by the French leaders as a necessary prelude to more effective participation in the life of the world. The program of the recent French congress indicates clearly the desire of that movement to establish contact with life, in order that life itself may be changed through the operation of spiritual forces. The three public meetings of the conference were devoted to a consideration of Christianity and civilization; Christianity and the problem of the city; Christianity and the problem of races.

* * *

**Dutch Students Observe Day of Prayer**

The universal day of prayer for students was held on Feb. 17. For some years it has been the practice of Dutch Christian students to gather on that day for a national service. The meeting was held this year in the new quarters of the Amsterdam Y. M. C. A. The session began on Saturday evening, Feb. 16, and continued until late Sunday evening. More than 500 students were present, the majority of them being men. It was perfectly evident that the very finest type of student in Holland had been drawn into the Dutch movement. The students who were present combined to an unusual degree intellectual ability and spiritual insight. This will perhaps explain why the Dutch Student Christian movement has such a remarkable influence in the life of that country. One of the things that impressed me most was the variety of points of view represented among the delegates. Some were primarily interested with theological issues while others were profoundly concerned with the great social problems of the day. In some respects Christian students in Holland have more in common with some of our Christian student groups in the United States than they have with European groups. I was much interested to find that the question of compulsory military training was as much alive there as in America.

**Amalgamation of Catholic Youth of Germany**

At the end of 1928 all the associatio and federations of Catholic youth in Ge man lands, numbering some 1,400,00 were amalgamated into one body. Th general federation bears the title: "Cat olic Youth of Germany." The followi is the purpose of this federation, as i dicated in its constitution: "The aim of th Catholic Youth of Germany is, with du recognition and respect for the self-go ernment and independence of the indivi ual associations, to strengthen and mak more definite the common will of th Catholic youth of Germany, to foster th common life of Catholic youth and to pr mote the common work of Catholic you for the fulfilment of their common tas for the church, the nation and the st in inward unity and outward cooper tion."

* * *

**German Scout Associations**

A meeting between representatives the International Scout headquarters London and representatives of the va rious German Scout associations too place recently in Hamburg. Its object w the creation of a single German federa tion of scouts, to be affiliated with th World Scout association. The negoti tions failed to reach a result, chiefly b cause the International headquarters de manded as one of the conditions prelim nary to all discussion that the Germa scout troops in other countries (includin those in Danzig and Austria) should no be included in the German association The associations with whom the decisio lay felt that they must refuse to give u the work which they were carrying o among Germans outside of Germany Two small associations, with some 40 members in all, agreed to the London con ditions. The other associations, with total of 15,000 scouts, to which belon the German Scout association, the Asso ciation of Federal Scouts and the Chri tian Scout movement, have since founde the "Foreign Bureau of German Scou Associations" with the object of coordi nating the work outside Germany.

* * *

**Cooperation in Geneva**

It has been decided to hold a meetin on April 15 of representatives of var ous international religious organizations to consider the desirability of cooperatin in plans for a research workers' confer ence. It is felt that a great deal coul be gained by pooling the resources whic are now available in different movement but which are less effective than the would be if shared in by all. The Chri tian Social institute and the world's co mittee of the Y. M. C. A. have take the initiative in this.

FRANCIS P. MILL

has been appointed to fill out an unexpired term in the city council. Dr. Brown, whose church is one of the leading negro churches of the city, was president of the Congregational ministers' club of Cleveland last year.

## Episcopal Educator Dies in Washington

Rev. John M. Page, 60 years old, secretary of the college of preachers of Washington cathedral, died March 15, having sustained injuries when struck by an automobile truck. Shortly before the accident he had conducted noonday intercessions in Bethlehem chapel of the cathedral. Dr.

# Special Correspondence from Chicago

*Chicago, March 23.*

"LENT" still has a strange sound to many Protestant ears, but they are rapidly becoming attuned to it. A positive appreciation of the values to be found in the annual commemoration is growing, as is evident from the great number of services being conducted in all parts of the city at the present time. I confess, however, that the flavor of some of this effort is not particularly congenial to my own taste in religion. When the American promotional genius lays hands upon Lent it becomes a somewhat different season from that which it has been through the centuries. I seem to be much more conscious that we are now caught up in our annual membership drive than that we are fellowshiping with Jesus in the heart-searching experience of those momentous days that preceded the tragedy of Calvary. However, that "go-getter" spirit is kept at a minimum in the union services being conducted by various religious bodies in the loop. Services in the Chicago Temple began March 18, with Dean Charles W. Gilkey as the speaker, his topic being "The Meaning of Lent in Modern Life." Other speakers are Bishop Sheldon W. Griswold, Dr. Clyde W. Howard, Dr. Allan A. Stockdale, Bishop S. P. Spreng, Dr. John Thompson, Dr. Joshua Oden, Dr. P. W. Philpott and Dr. Albert W. Palmer. A three hour service will be conducted on Good Friday when the seven words from the cross will be the themes of Drs. Ernest F. Tittle, John Timothy Stone, L. W. Goebel, Charles A. Brooks, Ernest Bourner Allen, Perry J. Rice, and Ray E. Vale.

**Services During Lent**

* * *

**Not in the Headlines**

"Why is it," said a friend to me, after we had listened together to Mr. Charles S. Andrews (Christ's Friendly Apostle," as they call him in India with a delightful play on his initials), "why is it that men in America cannot produce quiet men of power?" He *is* a quiet man; and that, perhaps, is the reason why he did not make the headlines or the front page in the newspapers during his visit to Chicago. Yet, I imagine, if the real significance of men could be assessed, no man of greater consequence has visited Chicago in the last few weeks. Here is a man who has genuinely taken upon himself the burden of another people, identified himself with them utterly. And when the vast changes that must take place in India are accomplished no small part of the credit will be due him. Mahatma Gandhi's best non-Indian friend—Gandhi is, indeed, his great friend—a close personal associate and warm admirer of Tagore, his master devotion to is Christ. But his loyalty to Christ does not require any disparagement of these two great non-Christians. Indeed, one feels as he hears Andrews tell the story of Gandhi a bit ashamed to use the term "non-Christian" of that real saint. It can be used only in a technical sense. For if being possessed of the spirit of Jesus, taking up one's cross and following him, constitutes genuine discipleship, then Gandhi puts us all to shame. Another great servant of India is to visit Chicago soon. E. Stanley Jones is to speak at a missionary rally in Medinah Temple on April 1. The Methodists are generously sharing their honored guest with their brethren and all denominations are heartily participating in this meeting.

* * *

**Planning Adequate Religious Occupancy**

Fifty representatives of the leading Protestant denominations in Chicago met together at the LaSalle hotel on March 13 to plan a cooperative religious survey of Chicago on a grand scale, the ultimate object of which is an adequate religious occupancy of the city. For nearly two years the survey and research department of the Congregational city mission and extension society, with Prof. A. E. Holt as director, functioning as the research body of the comity commission of the church federation, has been conducting an extensive study. Its work has been so important that other denominations have signified a desire to share in the process and to carry it forward on a still larger scale. It seems probable that this will be done. The Congregational research and survey department will, of course, continue to be the heart of the whole enterprise, but representatives of other denominations will be added and the field staff greatly enlarged. Dean Shailer Mathews, president of the Church federation, speaking at the gathering, said, "Unless we do more intelligent planning within the next ten or fifteen years, the situation among Protestant churches will become a very serious one. We have an extraordinary situation here, and this project is, to some extent, a life and death attempt."

* * *

**And So Forth**

The Young People's Civic council is conducting a drive to secure 100,000 signatures to a pledge of obedience to the laws of the country. . . . Dr. Ralph Sockman, pastor of Madison Avenue Methodist church, New York, was the speaker at last Sunday's meeting of the Sunday Evening club. The address tomorrow evening is to be given by Rev. Harold C. Phillips, pastor of First Baptist church, Cleveland. . . . "Is Civilization Decadent?" is the topic to be discussed by Bishop E. V. Shayler, of the Episcopal diocese of Nebraska, before the union ministers' meeting in the Y. M. C. A. auditorium next Monday.

CHARLES T. HOLMAN.


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Page early served Episcopal parishes in New York city, Roxbury, Mass., St. Paul, Minn., and Lebanon, Pa., and in 1913 became chaplain of the Episcopal church foundation at the University of Illinois. He continued there until three years ago.

## Special Correspondence from Nashville

*Nashville, Tenn., March 21.*

THE Cole lectures, at Vanderbilt university, have come to be an annual event of first importance, both for the university community and for the citizens of Nashville. That the lecturer for this year is to be Dr. Charles A. Ellwood, of the University of Missouri, adds to the interest of the occasion, certainly for the writer of these notes. Ever since reading several years ago his volume on the "Reconstruction of Religion," I have looked upon Dr. Ellwood as one to whose thinking on social and religious problems it is well to lend an ear. Before me is the outline of his topics for the forthcoming series of lectures. In them he is sticking closely to his last as a sociologist, but at that giving himself rather wide spaces in which to range. (Mixed metaphors, I know, but the reader will see what I am driving at.) The general theme is "Man's Social Destiny." After two sections of analysis, one on the "Present Social Pessimism," and another on the "Resources of Mankind," he plunges for the rest into prophecy concerning the future—of science, government, education, religion. That is a tempting bill of fare. Under the rules governing the lectureship the discourses are to be issued in book form. They will be given April 21-26.

**Dr. Charles A. Ellwood Gives Cole Lectures**

* * *

**The Rural Church**

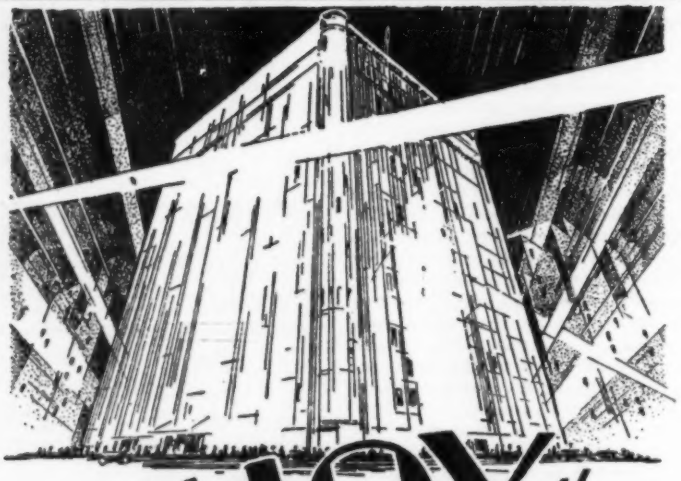
The third session of the rural church school of the Vanderbilt school of religion will embrace the two weeks from April 1 to April 12. The attendance attracted and the impression made by the two previous sessions have rendered superfluous any effort this year to secure students. The managers of the school advise me that their one problem now is a matter of selection. Only about 400 students can be cared for, and there are something like 1,000 applicants. This is the only school for the training of Christian workers south of New York that is interdenominational. This fact, along with the exceptional quality of the instructors and the wide range of courses, as provided last year and the year before, accounts, in some measure at least, for the extraordinary interest shown already in the coming yearly session. The teachers again, as in the past, will represent not merely theology—not primarily theology—but the social, educational, farming, recreational and other similar interests of rural communities. I suspect that the very word community holds the secret of much that needs to be learned. Rural residents are not now united into conscious communities in the measure that once they were. They need to get back that consciousness.

* * *

**Police and Drink**

When the mayor of Nashville recently admitted that about twenty per cent of the police officials of the city drink intoxicating liquor, and of these perhaps half sometimes get drunk, he merely gave publicity to what was a matter of common knowledge. But his naive assumption that while everybody, along with himself, knows this, there is nothing that can be done about it, ruffled the waters somewhat. Aside from the fact that a policeman given to drink is unfit for duty, there is something indecent in setting men to enforce the law who are known to be breakers of the law. The ministers' association of the city told the mayor in very plain terms that the situation ought to be remedied. The editor of at least one of the daily papers joined in the protest.

George B. Winton.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hen he was called as rector of St. John's, e American church, at Dresden, Ger- ny. In 1928 he returned to the states become secretary of the college of achers.

## Correspondence from the Pacific Northwest

*Portland, Ore., March 16.*

THE project for a school of religion at the University of Oregon is making progress. Originating within the faculty, calls for trustees to represent not only e university group, but also various religious bodies. So far the Roman Catholics, Jews, and six varieties of Protestants have accepted membership. Dean H. D. Sheldon and Prof. John F. Bovard have been active in promoting the matter. While the proposed institution will be closely related to the university, it will have to be financed separately. Under the leadership of Dr. Arnold Bennett Hall, president, the university is also planning a survey of Oregon which shall minutely list its social needs and resources. In order to reach agreement as to the range and objectives of the survey, a "Commonwealth Conference" is being held at Eugene on March 18 to 22. The last two days will be devoted to considering the religious phases of the undertaking. A representative attendance has been arranged for and President H. F. Schwartz of the Pacific School of Religion at Berkeley has consented to speak and to participate in the discussions.

University and Religion

* * *

**Growing Interest Shown In Orient**

The Japan Society of Portland has entertained two distinguished guests recently, Dr. Rudolph B. Teusler, director of St. Luke's hospital at Tokyo, and Mr. Torao Kawasaki, attache of the Japanese consulate at San Francisco. The keen interest shown by our people in oriental matters is a good sign.

* * *

**Prominent Rabbis Visit Northwest**

The council of the Union of American Hebrew Congregations which met recently at San Francisco brought to the northwest a number of prominent rabbis either before or after the session. On the Friday night that Rabbi Henry J. Berkowitz of Temple Beth Israel was in San Francisco, his pulpit was occupied by the Rev. E. C. Farnham, executive secretary of the Portland council of churches.

* * *

**And So Forth**

A three-day conference on Lutheran Home Missions was held in Emanuel church, Seattle, the last week in February. . . . Rev. Walter Getty, executive secretary of the Missionary Education movement, spent some time last month visiting a half dozen of our cities in the interest of the Seabeck missionary assembly next July. He received assurances of report from potent individuals and organizations and it is expected that this gathering, which has been languishing of late, will experience a new birth. . . . The Westminster Presbyterian church of Portland will build a $25,000 unit of an educational plant. The funds were raised in five days. Rev. Perry C. Hopper, late of Toledo, is the pastor. . . . Rev. J. Claude Black, archdeacon of the diocese of Oregon, has been giving a ten days' series of lectures at St. Clements church, Seattle. He spoke on religion as embodied in the prayer book and gave opportunity for questions.

EDWARD LAIRD MILLS.

**Rabbi Wise Receives Million Dollar Synagogue Site as Birthday Gift**

March 17 was the 55th birthday of Dr. Stephen S. Wise of the Free synagogue, New York city, and immediately preceding


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Ethical Teaching of Jesus, SCOTT
Cost of a New World, MACLENNAN
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Formation of the New Testament, GOODSPEED
Christ of the Indian Road, JONES
Portraits of Jesus in New Testament, COFFIN
Creative Work of Jesus, LAMONT
The New Testament Today, SCOTT
Jesus and Life, MCFADYEN
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the sermon on that day the chairman of the building committee announced that negotiations had just been closed looking to the acquisition of a site for a new synagogue located a short distance from Central Park west valued at a million dollars. The present building will be transferred to the Jewish Institute of Religion, a school of training for the ministry and community leadership.

### Million Dollar Church for Tulsa Methodists

The completed plant of First Method

## Studdert-Kennedy—"Woodbine Willie"—Die

*London, March 12.*

LAST week there passed away in Liverpool one of the most powerful of our preachers, the Rev. G. A. Studdert-Kennedy. He had been preaching Lenten sermons, and caught the influenza, against which he fought in vain. From the king to the poorest of his subjects, tributes have come to this man whom the soldiers learned to know in the war as "Woodbine Willie." There were two chaplains, entirely unknown to the general public when the war began; afterwards their names became household words. One was "Tubby" Clayton, the founder of Toc H.; the other his dear friend, "Woodbine Willie." There is a wealth of meaning in the fact that they bore these nicknames; these tell the story how through their natural gifts and their unsparing devotion the two men won the heart of the soldiers. They were, both of them, gifted with humor; they were, neither of them, in the least inclined to keep to the conventional ruts; they hated war even while they shared its hardships and its pe without shrinking; and they loved mu when the war was over they found wa of prolonging their fellowship with friends whom they had made. "Tubb founded Toc. H., and Woodbine Will with passionate earnestness, devoted hi self to the industrial Christian fellowsh Both, moreover, by a wise choice, we given city livings, which, in their han were not sinecures, yet provided for the the freedom for the larger parish wh claimed them.

### *Studdert-Kennedy's Theology*

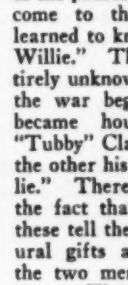
"Woodbine Willie" first became kno to civilians through his "Rough Rhym of a Padre." They were in the cockn dialect and set forth with tremendo force one truth above all others, wh the poet had seen with directness and p sion, the truth that in all our sufferi God himself suffers. This he never ces to preach. But in all his books, whet in verse or in prose, he had a way of own. The last one was called "The W rior, the Woman and the Christ." I he discusses such problems as "Victori ism and Christian Monogamy," "Je the Creative Warrior," "The Great Conflict of the Sexes." It is a book very powerful preaching; nor was preacher afraid of being sensational. was a born orator, who could move an dience to laughter or tears.

Yet he was a quiet speaker for most part. There was nothing of ranter in his style. He did not look orator; his face was not in the least tractive at first till somehow the li seemed to break through. A little, pla insignificant, shabbily-dressed man was constantly in great assemblies; once at least I heard him take to rea ing manuscript—a thing he had not d before—because he suffered from w would be called in the theater stage fri Yet that very reading was most hea stirring.

### *But One Passion*

The man was entirely unworldly. is told of him that last year in his chur they made the usual Easter offerings the vicar; they amounted to a large su he took it and went right away to f it to a miners' relief fund. He had one passion—to bear his witness agai the cruelties and wrongs of our mode social life, and to call Christian peo to bring in an order of justice and me and peace. In this errand he went spe ing from place to place in railway trai and wore himself out, but he would have had it otherwise. And because their inmost heart most men have a pl of reverence for the cross, when they it, they were paying today, rich and po their tribute of love to "Woodbine W lie."

EDWARD SHILLITO



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*Why so many churches, and all worshiping the same God?*

The Scandal of Christianity

By Peter Ainslie

has just been published and the immediate interest in the book indicates that this is going to be one of the most widely discussed of 1929 publications . . . .

*W. E. Garrison characterizes Dr. Ainslie as "the major prophet of Christian unity in our generation". His new book is going to be heeded!*

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*Why so many churches, and all worshiping the same God?*

ch, Tulsa, Okla., was opened for serv- in the autumn. The building cost t one million dollars and is of gothic chitecture. The new structure was cted under the leadership of Rev. arles D. Skinner, who came to Tulsa r his notable achievement in the erec- of Central Park church, Buffalo.

### hool of Journalism for king Proposed

Religious leaders in this country are sponsoring a movement to establish a hool of journalism in Peking, China, un- the joint auspices of Yenching uni- sity, Peking, and the school of journal- of the University of Missouri, to be wn as "Missouri in China." Dr. Wal- Williams of the Missouri school states t it is expected through the projected ool in China to promote the cause of ristianity in that country by means of wspaper evangelism.

### raise for Darwin emorial Service

A few weeks ago The Christian Century ried a story of a Darwin memorial rvice held recently at Third Unitarian urch, Chicago, where Dr. Walton E. le ministers. Dr. Cole reports that let- rs of approval have come to him from over the country, including Tennessee! Georgia minister writes: "I have just ad with interest of your Darwin me- rial service. You certainly have taken ep in the right direction. Allow me to y that when more such services as your rwin memorial service are held we will ve a nobler response from the people. ith my admiration and reverence for rwin, I cannot help but write you prais- your efforts to establish the proper lationship between the men of science d the faith of religion." The only bitter er of anonymous bigotry received, it is rted, bore the Chicago postmark!

### dowment Fund for r East Colleges

The endowment fund for the six Amer- n colleges affiliated in the Near East lege association has now reached $12,- 000. Included in this total are three ditional gifts aggregating $1,530,000 ich will not be available unless the en- amount of $15,000,000 is subscribed by 1, 1929. There has been a popular sponse to the idea of closing the fund a memorial to Cleveland H. Dodge. ce this plan was announced in January proximately 1,000 contributions have n received. The task of securing the aining $2,500,000 during the next three nths will be the most difficult phase of campaign. There are now over 13,- contributions to the fund.

## BOOKS RECEIVED

Authority of the Bible, by C. H. Dodd. rpers, $3.00.

and West of Jordan, by Albert Field Gilmore. ratford, $3.00.

Rainbow Girls, by Richard B. Hassell. Strat- rd, $2.00.

Genesis of the Social Gospel, by Chester rlton McGown. Knopf.

rica's Naval Challenge, by Frederick Moore. cmillan, $1.50.

y and Yesterday, Sonnets and other Verses, William Dudley Foulke. Oxford University ss.

Church in History, by Arthur Wilford Nag- . Abingdon, $3.00.

The Excellence of Revealed Religion, by C. G. Challenger. Macmillan.

Good Friday, a Manual for the Clergy, by various authors. Macmillan.

The Christian Faith, by Friedrich Schleiermacher, edited by H. R. Mackintosh and J. S. Stewart. Scribners, $6.50.

An Introduction to the Teaching of Jesus, by Earl Edmon Speicher. Badger.

Deep Song, Adventures with Gypsy Songs and Singers in Andalusia and Other Lands, by Irving Brown. Harpers, $3.50.

Quakers in Action, by Lester M. Jones. Macmillan, $2.00.

The Heart's Journey, by Siegfried Sassoon. Harpers, $2.00.

Cagliostro, by Johannes von Guenther, translated by Huntley Paterson. Harpers, $3.50.

Our Changing Civilization, by John Herman Randall. Stokes, $3.00.

Sir Gregory's Lamp and other Stories, by Ivan R. Welty. Abingdon, $1.50.

New Songs for Service, compiled by Homer A. Rodeheaver. Rodeheaver Co., $.55.

Sociability Songs. Rodeheaver Co., $.20.

May Day Festival Book. American Child Health Association.

The New Industrial Revolution and Wages, by W. Jett Lauck. Funk & Wagnalls, $2.50.

Important to Me, by Margaret Slattery. Pilgrim Press, $1.00.

Essentials of Civilization, by Thomas Jesse Jones. Henry Holt & Co., $2.50.

Primitive Christian Application of the Doctrine of the Servant, by Levy Leonidas Carpenter. Duke University Press, $2.50.


*A book on religion for TODAY*

**RELIGION** By EDWARD SCRIBNER AMES

It is Dr. Ames' conviction that the intellectual problems lie in the foreground, in this age, and that their solution in terms of the dominant modes of thought is now the urgent task.

All scientific and philosophical criticism, aside from the genuine pleasure which such activities afford in their own right, is expected to eventuate in fuller and freer living.

It is the heavy obligation of religious scholars and leaders in our day, he believes, to reinterpret religion in concepts, and illumine it through forms of art and ritual, which are in keeping with current modes of life and thought. "There are new perspectives of history in which the great spiritual drama of the race may be displayed; there are depths of heroism and heights of unselfish achievement in the annals of science and the pursuits of peace; there are forms of associated life generating dreams of more utopian conditions."

All these unite with the best things of the older faith, he holds, "for they fulfill the spirit of every religion of Christ-like sympathy and love."

*Such is the spirit of this new volume of 20 chapters—on such themes as "The Springs of Religion," "Religion as a Social Process," "Religion and Philosophy," "Religion and Science," "God and Personality" and "Creative Religious Behavior."*

Says Dr. Coe: "The lopping off of one religious tradition after another in response to scientific knowledge is usually accompanied by a defense of what remains. Not so with Ames. For him religion is not a remainder; it is the aggressive mastery of the empirically known conditions of life. The result *is a new species among philosophies of religion.*"

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# *Wanted—"books that shed light on the problems that vex men's souls"*

Mr. Gilbert Loveland, in charge of the Religious Book Department of Henry Holt & Company, writing in the Publishers Weekly, reports the findings of a questionnaire recently conducted by him. Here is his story:

> "Less than a year ago I made a survey by personal interview with more than a hundred men, all of whom could be classified as either 'inquirers' belonging to churches, or unchurched religionists. I asked each of them this question: 'If you could order the publication of religious books for intelligent men, what would you order? What problems would you like to have considered?' Their replies boiled down as follows, with more than sixty per cent concentrating on the first two:
>
> "1. What kind of God can a man believe in, in this scientific day?
> "2. How should a man think of Jesus?
> "3. What is left of the Bible, after criticism has done its worst?
> "4. Is prayer anything more than auto-suggestion?
> "5. Why is Christianity supposed to be superior to other religions? And what right has one religion to wage a campaign of religious imperialism?
> "6. What is the function of the Church in modern society?"

Mr. Loveland concludes: "There is a special call now for great orientating books that shed light without heat on the problems that vex men's souls in an existence daily becoming more complicated."

The Christian Century Book Service has won approval as a "finder" of the best books, especially in the field of religion. Of great help continually are the suggestions of "Christian Century" readers of such books. We wish now to call on them for post card replies to these questions:

1. What one book on God has helped you most?
2. What one book on Jesus?
3. What one book on the Bible?
4. On Prayer?
5. On Christianity and Other Religions?
6. On the Church?

These lists will be published, for the benefit of Christian Century readers. Let us have your vote.

*Address your lists to*

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***Some Recent Books on***

## GOD

Science in Search of God, *Mather*, $2
The Humanity of God, *Bushnell*, $2.50
I Believe in God, *Royden*, $2
My Belief in God, *Ed. by Joseph Fort Newton*, $2.50
The Idea of God, *Beckwith*, $1.50
Is God Limited? *McConnell*, $2
The Christlike God, *McConnell*, $1.75
The Great Partnership, *MacCulloch*, $2

## JESUS

The Master, *Bowie*, $2.50
Jesus on Social Institutions, *Mathews*, $1.50
The Religion of Jesus, *Bundy*, $2.50
Jesus: Man of Genius, *Murry*, $3.50
Christ and Society, *Gore*, $2.00
Jesus and Our Generation, *Gilkey*, $2
St. Paul's Life of Christ, *Griffith*, $2
Spiritual Pilgrimage of Jesus, *Robertson*, $2
Jesus: A New Biography, *Case*, $3
The Son of Man, *Ludwig*, $3
Five Portraits of Jesus, *Clow*, $3
The Aim of Jesus Christ, *Cosby*, $2

## The BIBLE

The Backgrounds of the Bible, *Booth*, $2
Preaching Values in New Translations, *Luccock*, $2
The English Bible and Its Story, *Baikie*, $5
The Modern Use of the Bible, *Fosdick*, $1.60
The New Testament Today, *Scott*, $2
Old Testament in the Life of Today, *Rice*, $1.75

## PRAYER

Life of Prayer in a World of Science, *Brown*, $2.25
Creative Prayer, *Herman*, $2
The Meaning of Prayer, *Fosdick*, $1.25
Prayer as a Force, *Royden*, $1.25
A Book of Modern Prayers, *Ed. by McComb*, $1.50
The Wicket Gate, *Kennedy*, $1

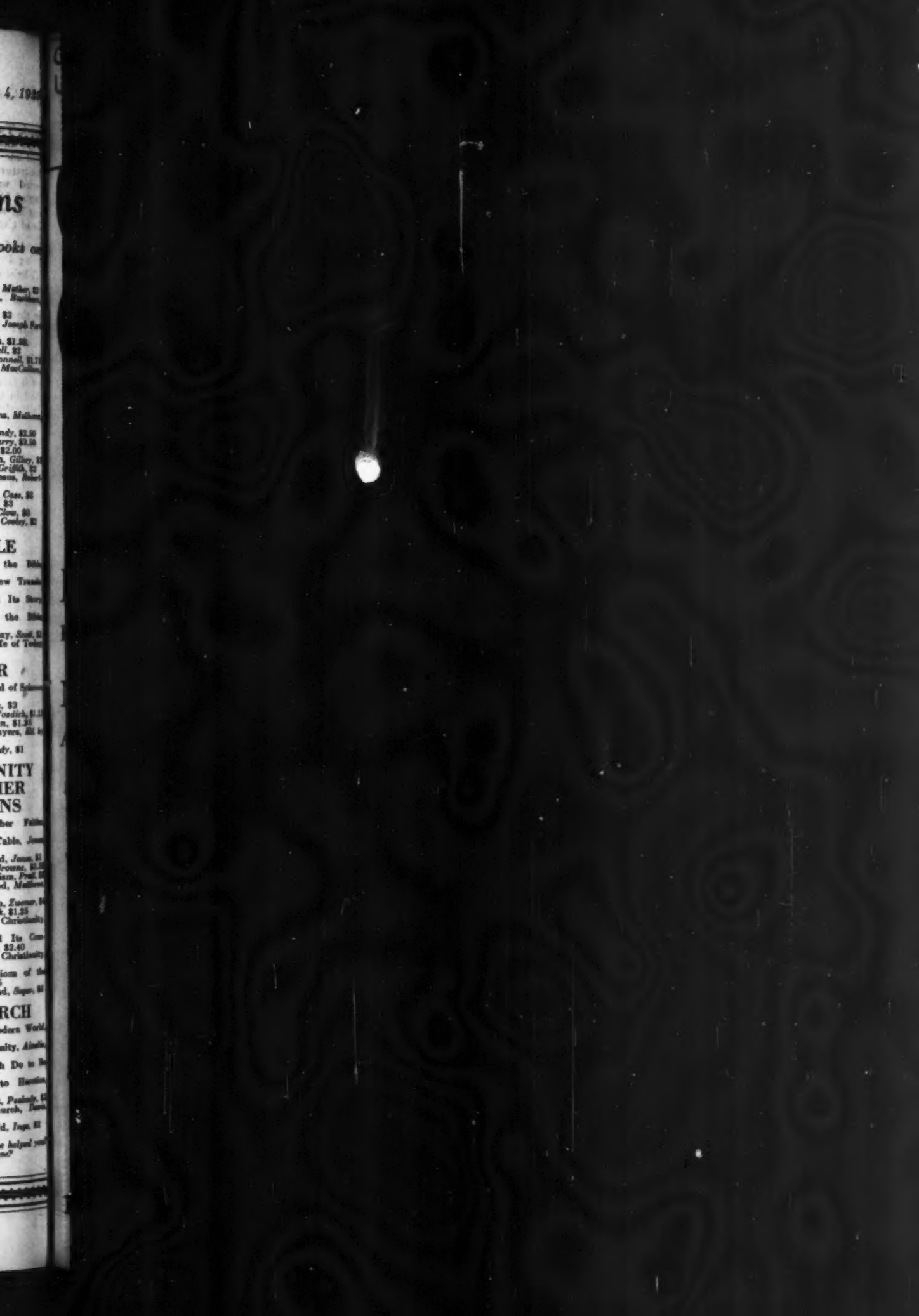
## CHRISTIANITY AND OTHER RELIGIONS

Attitudes Toward Other Faiths, *Fleming*, $1.75
Christ at the Round Table, *Jones*, $1.50
Christ of the Indian Road, *Jones*, $1
This Believing World, *Brown*, $3.50
The Pilgrimage of Buddhism, *Prof.*, $3
Roads to the City of God, *Matthews*, $1
Across the World of Islam, *Zwemer*, $4
Our Asiatic Christ, *Buck*, $1.25
Mystery Religions and Christianity, *Angus*, $3.50
Christian Religion and Its Competitors Today, *Bousset*, $2.40
Oriental Religions and Christianity, *Ellinwood*, $2
Christianity and Religions of the World, *Schweitzer*, $1.25
The Religions of Mankind, *Soper*, $3

## THE CHURCH

The Church in the Modern World, *Calkins*, $1.75
The Scandal of Christianity, *Atkins*, $2.
What Must the Church Do to Be Saved, *Tittle*, $1
The Church's Debt to Heretics, *Jones*, $2
The Church of the Spirit, *Peabody*, $2
Credentials of the Church, *Burrell*, $1.25
The Church in the World, *Inge*, $2

*Which of these books have helped you? What others have?*



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